



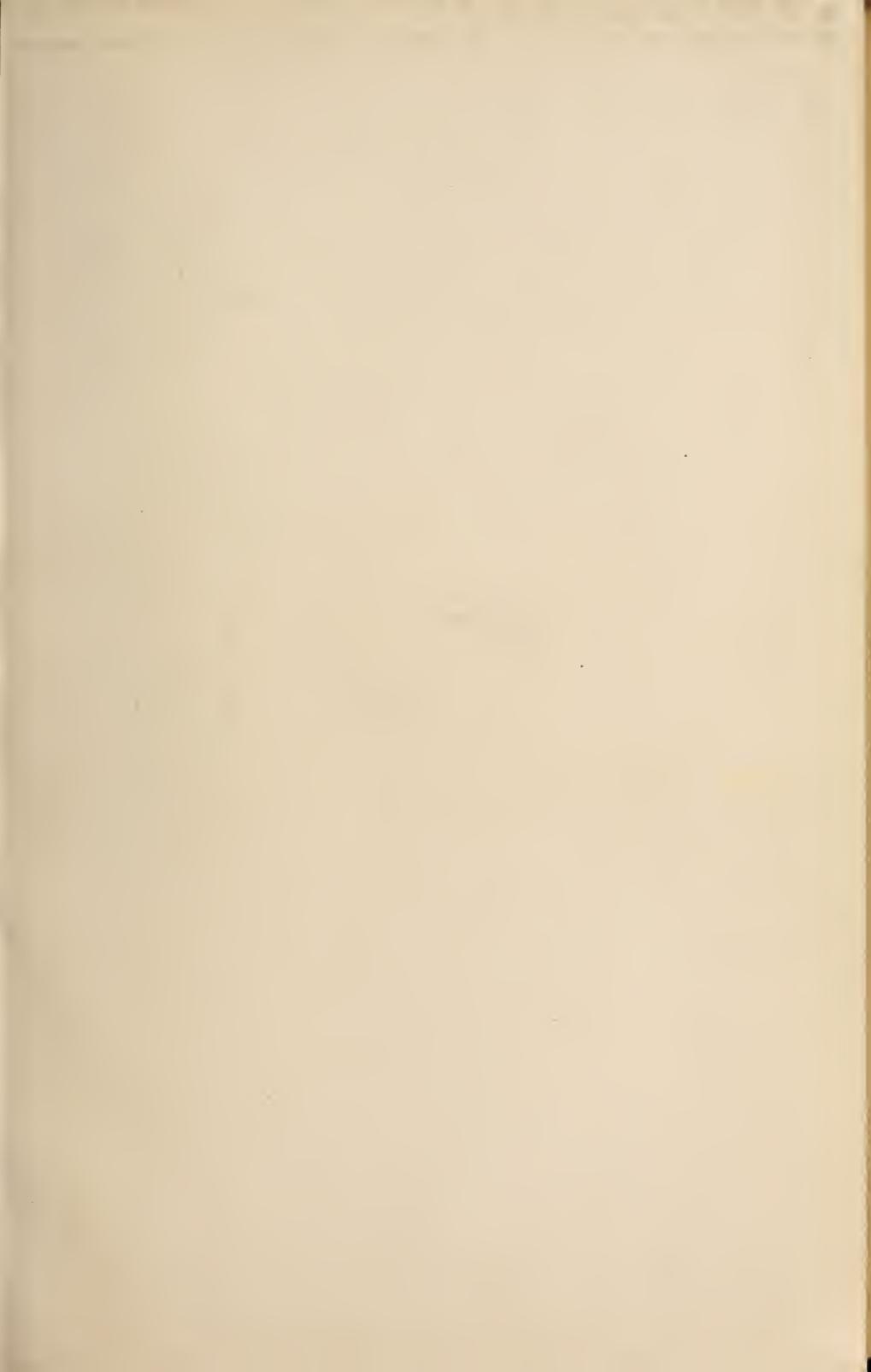
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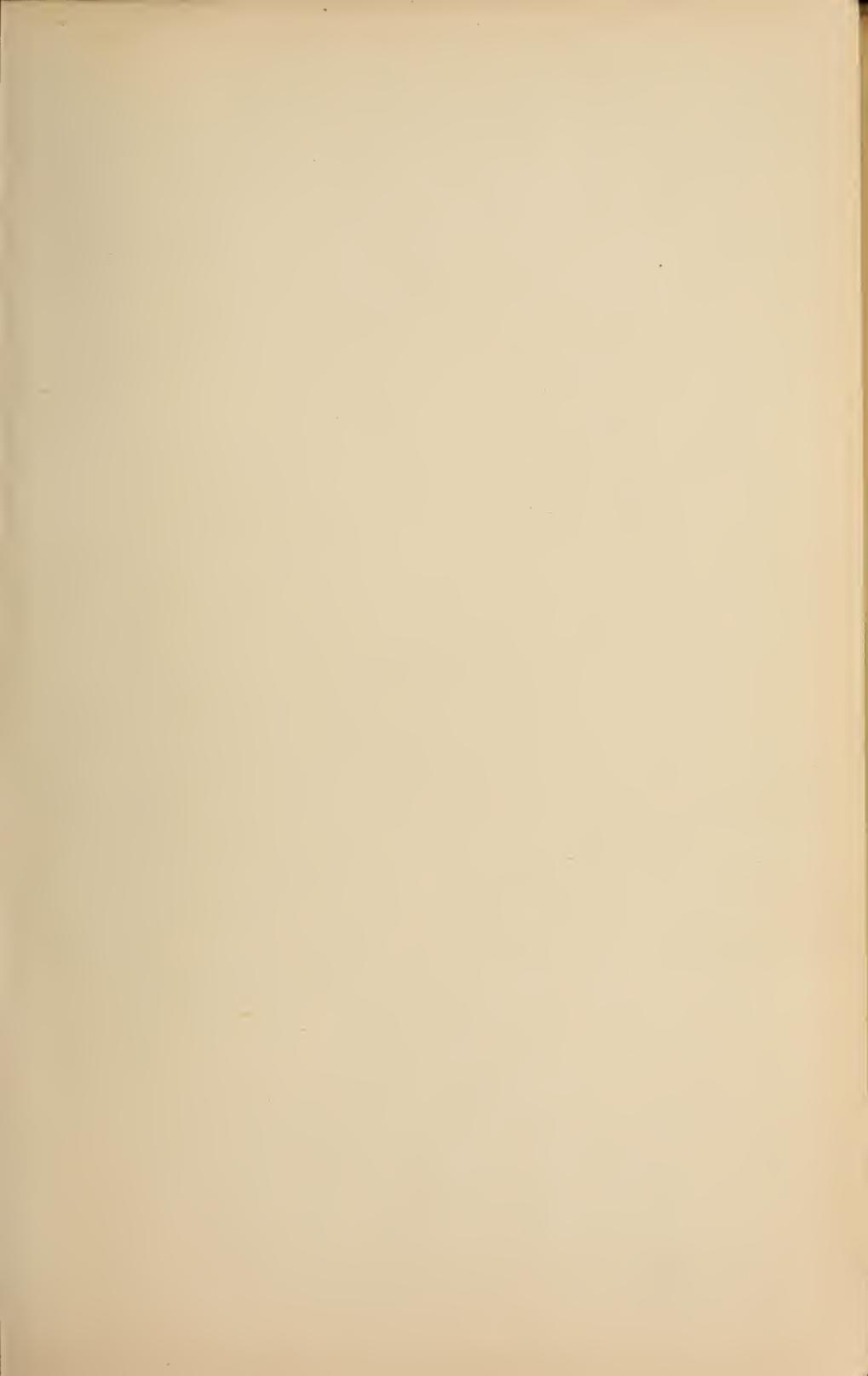
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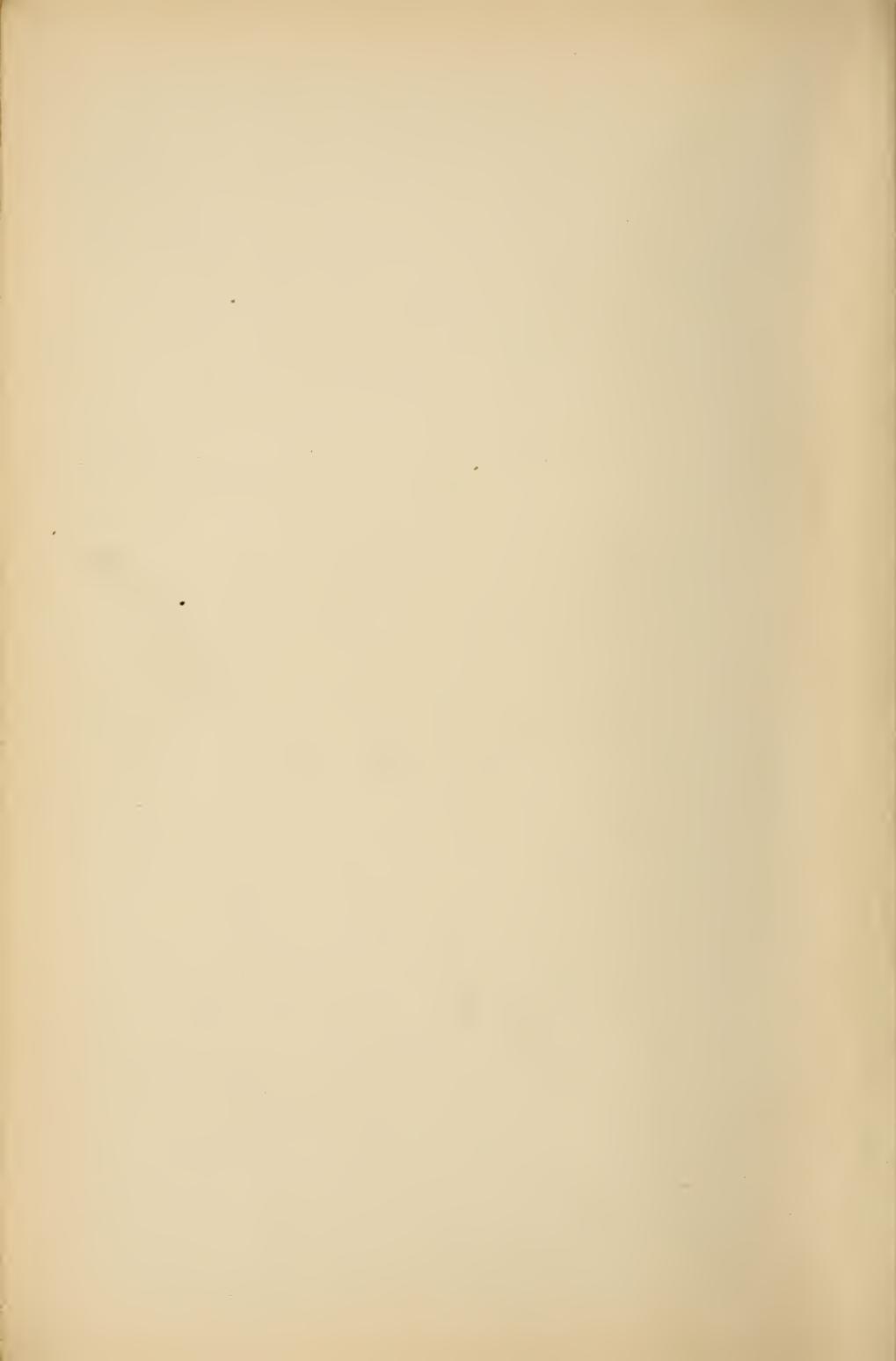
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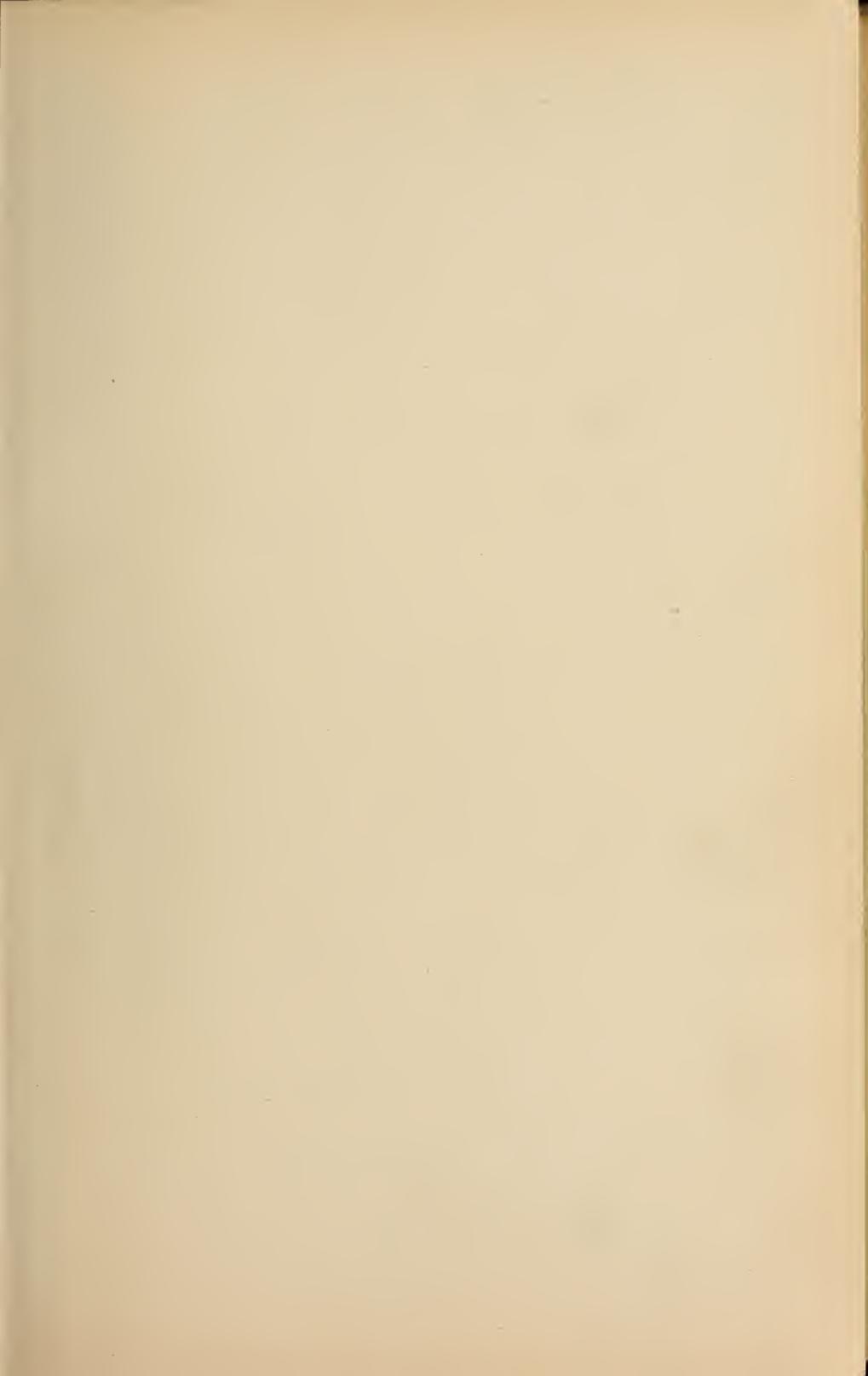
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UNITED STATES OF AMERICA.









A HISTORY
OF THE
BAPTISTS IN THE WESTERN STATES
EAST OF THE MISSISSIPPI

BY
JUSTIN A. SMITH, D. D.
Editor of the "Standard"

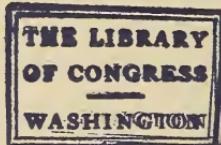
"Different statements of truth, different forms of worship, an altered outward life, there may be; but the spiritual affections, the sense of duty, the charity, the penitent trust, the divine desire, the hatred of wrong, the faith in the unseen, which constitute true religion, belong to all generations."

S. L. CALDWELL, D. D.

10 AUG 24 1896
PHILADELPHIA
AMERICAN BAPTIST PUBLICATION SOCIETY
1420 CHESTNUT STREET
1896

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PUBLISHERS' NOTE

THE Committee of Publication of the American Baptist Publication Society considers itself especially fortunate in having secured a History of Baptists in the Western States east of the Mississippi from one whose personal knowledge covered so many of the important movements which he has chronicled. The only defect in the volume arises from the relation of the author to the history. There is no account of Dr. Smith's share in the work of the Baptists in Illinois during the forty years of his life in that State. The Committee cannot consent to give to the public a history with no other reference to Dr. Smith's part in the events, *quorum pars magna fuit*, than a meagre mention of dates.

His influence in giving form and pressure to the various denominational movements in Illinois can hardly be overestimated. That influence arose partly from his position as editor of "The Standard," still more from an unselfish public spirit, a judicial cast of mind that gave his opinion great weight, and a sweetness of temper that made all men his friends.

Dr. Smith entered on his editorial career at a most opportune time. Only twenty years had elapsed since the organization of Chicago as a town. Ten years afterward, in 1842, Wisconsin, Iowa, and Minnesota, were yet Territories. The treasury of Illinois was bankrupt; the currency of the State had been annihilated; a debt of fourteen million dollars had been contracted; the means of communication, East or West, were of the most primitive character; hence there was no market for agricultural productions, and with no money, no market, no credit, with everybody in debt, everything

was at a standstill. The number of Baptist ministers in the State who had received a thorough education was so small that one hesitates about stating it.

In 1853, the aspect of affairs had greatly changed. The credit of the State was re-established. Railroads began to make their way westward, and were projected in Illinois. The population rapidly increased. The State became attractive ; churches were multiplied ; religious enterprises were begun, partaking of the earnestness characteristic of such a population. During this decade, two or three newspapers, some of them sprightly and vigorous, were born, lived their brief hour, and died. In 1853, "The Christian Times" was established, and Dr. Smith was soon installed as its editor. The name was changed to the honored appellation which it has since borne. The Baptists had entered on their formative period. It was at once evident that Dr. Smith had come to the kingdom for such a time as this, and that he was gifted with every qualification for his work. Master of a style of singular grace and beauty, an accurate and accomplished scholar, widely read in the best literature, his columns not only met every want, but gave proof of his ample resources, his conscientious treatment of every subject, and his excellent influence in all directions. Under his editorship, "The Standard" won national character and reputation.

It does not belong to the purpose of this note to speak of his literary work in other lines. Suffice it to say that he was the author of memoirs, commentaries, and published sermons, which the world ought not to let die. Interested in every plan for progress, unceasing in personal effort, foremost in every council, giving time, thought, energy, to laying foundations in all educational and missionary lines, he was an integral part of the denominational life in the Northwest. And it is the most blessed thought in the recollection of him, that no eulogy uttered since his departure has not been gladly echoed by all his brethren ; no word of praise spoken after death was not spoken of him and to him before he was taken from us.

PREFACE

IN preparing this history a chief difficulty has been in the collection of material. The sources of it have been, to a considerable extent, the favors of obliging correspondents, who in more than one instance have been at great pains to render in a really helpful way the aid solicited. In that connection we name, with the most sincere thanks, such as Drs. Samuel Haskell and A. E. Mather, and Prof. Daniel Putnam, of Michigan ; Rev. James Delany, and Drs. David Spencer, D. Halteman, and M. G. Hodge, of Wisconsin ; Dr. Justus Bulkley, Rev. B. B. Hamilton, and Rev. E. S. Walker, of Illinois ; President W. T. Stott, of Indiana ; Drs. Daniel Shephardson and George E. Leonard and Mr. George E. Stevens, of Ohio, with Prof. F. W. Shephardson, of the University of Chicago, Rev. W. F. Boyakin, of Kansas, and Mrs. G. S. Bailey, of California.

In footnotes and otherwise, in the body of the book, acknowledgment is made to these and others who, either in correspondence or in papers read on different occasions and made available in their printed form, have so efficiently aided in a task which, only for such aid, would have been very much more difficult if not practically well-nigh impossible. At the end of the book are named the several sources, in a table, with a view to make this acknowledgment more full and explicit.

That in such an amount of detail as Baptist history in these States written at the present time makes imperative serious omissions will occur, is much to be feared. The writer has been especially anxious at this point, yet apprehends that with all his care and solicitude his success in making his work in this feature of it complete will be only partial. May he hope for the generous consideration of his brethren in that regard? To have been in any sense unjust to any one, or to any interest, will be the more an occasion of regret as his long association with those of whom in these pages he often has occasion to write, and his personal relations to many things here to be recorded, have so much enlisted his own personal sympathy, while recalling associations, alike with the living and the dead, which often could not be thus recalled without deep emotion.

However all this may be, the book is offered as a service and a tribute, in recognition of the sterling merit alike of those who have led and those who have co-operated in Baptist progress on this great field, and of that splendid record so made, to which some future historian may do justice where the present one has failed.

J. A. S.

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HISTORY OF BAPTISTS IN WESTERN STATES

CHAPTER I

EARLY TIMES IN THE WEST

THAT rivalry between France and England, often taking the form of active hostility, which signalizes so much of European history, found other opportunities of manifestation upon the American continent. What New York, New England, and Virginia, were to England, Canada was to France, while each nationality might seem, equally with the other, entitled to gain and hold new domain toward the west, in the measure of its enterprise in exploring and taking possession. Collision, however, was inevitable. As French adventure and colonization moved westward by way of the great lakes, and southward and westward to the Ohio and the Mississippi, they found after a time their right of occupancy disputed. Meantime, while French and English were contending on battlefields in Europe, it could not fail to happen that wherever representatives of those two nationalities should meet in the new world, it must be as enemies, not as friends.

Differences of religion, besides, gave to these colli-

sions and rivalries a significance even wider than that concerning ownership and occupancy of mere territory. Were the vast regions to which there were these conflicting claims to be Papal or Protestant? This momentous issue was involved in all that earlier history. The Jesuit missionary was often even in advance of the explorer and the fur-trader, and while he was eagerly seeking to make converts of the Indian tribes, the missions planted by him became centers of Catholic colonization. While such adventurers as La Salle, Joliet, and Nicollet, were extending westward and southward the limits of discovery, Marquette and his associates were no less active, and with no less of daring and self-sacrifice, in preparing the way for what it was meant should be a definite and permanent settlement of the country.

"Soldiers and fur-traders," says Parkman,¹ "followed where these pioneers of the church led the way. Forts were built here and there throughout the country, and the cabins of the settlers clustered about the mission-houses." The "new colonists, emigrants from Canada or disbanded soldiers of French regiments," however wild in their habits of life, were devout Catholics, and wherever a little community of them gathered there was a center of the Roman faith. The missionaries were animated, no doubt, in the main by intense desire for the conversion of the native tribes. "While the colder apostles of Protestantism labored on the outskirts of heathendom, these

¹ "The Conspiracy of Pontiac," Vol. II., p. 251.

champions of the cross, the forlorn hope of the army of Rome, pierced to the heart of its dark and dreary domain, confronted death at every step, and were well repaid for all, could they but sprinkle a few drops of water on the forehead of a child, or hang a golden crucifix round the neck of some warrior, pleased with the glittering trinket.”¹ None the less were they the instruments of designs far more secular in character.

As intimated in the first words of the above extract, Protestantism found no such fervid championship. The day was to come when a different form of effort for conversion of the natives should be made by ministers of a truer faith and with better results than those just described. In the time of which we here write, Protestantism was represented simply in the person of the American pioneer, seeking a home farther and farther in the depths of the Western wilderness, perhaps with his religious instructor and guide sharing with him the rude conditions of wilderness life, perhaps not, yet in either case representative of ideas which must mean in Western development something far different from all that appeared in the Jesuit missionary or the Canadian settler.

We cannot speak here of the more warlike forms of this contest for possession and occupancy of those regions within which lie the States whose religious history in one aspect of it, is to occupy us in the following pages. Nor can we do more than simply to thus note in passing, how much deeper was the sig-

¹ Parkman's “Conspiracy of Pontiac,” II., p. 250.

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nificance of the struggle, often so fierce and bloody, than simply as a contest for the possession of territory. It was indeed not possible that this vast domain should ever belong to France. Had it been so, and had this been the actual outcome, who can measure the difference in result from what appears at present, not only in American history, but in the history of true religion throughout the world?

Due recognition should not, meanwhile, be denied to the hardy and resolute men who were first to explore the mighty wilderness beyond the Western lakes and along the Western rivers: such as La Salle, Joliet, Marquette, and Nicollet. Of these, La Salle appears to have been the first. In 1669 he discovered the Ohio River, and followed its course down as far as where Louisville now stands. A year or two later he passed through Lake Michigan as far as the present site of Chicago, crossing thence to the Illinois River and descending it, as is claimed, to its junction with the Mississippi. In 1678, on his third adventurous expedition, he built a fort on the Illinois below what is now Peoria, leaving his heroic associate, Tonti, to occupy it, while he himself returned to Canada for reinforcements and supplies. In 1682, in a fourth attempt, he explored the Mississippi to its mouth and in the name of his king, Louis XIV., took possession of the whole vast region from the Alleghanies to the Rocky Mountains, giving it the name Louisiana.

Joliet and Marquette were more or less associated

in their expeditions, much the same in character as those of La Salle, save that Marquette, as a Jesuit missionary, had aims and hopes of his own. The first human dwelling other than the wigwams of the Indians, where Chicago now stands, was the little log hut erected for Marquette in October, 1674, by the two Frenchmen who remained with him while Joliet proceeded upon his farther explorations, and which sheltered him in the illness caused by hardship and exposure. In the following year, prosecuting his mission among the Indians, he proceeded as far south as Kaskaskia, in the Illinois country. Returning northward, his strength only enabled him to reach a small river in the west of Michigan, near the promontory called the "Sleeping Bear." Here he died, his remains being taken for burial to St. Ignace, also in what is now the State of Michigan.

The explorations of Joliet were along the Wisconsin, the Illinois, and the Mississippi Rivers, in the years 1672-1674. To whom the honor of actual discovery of the Mississippi belongs, whether to La Salle, Joliet, or Marquette, their expeditions to the great river occurring so nearly at the same time, is, we believe, a question still undecided.

The first actual settlements of the territory now occupied by the five States of Ohio, Michigan, Indiana, Illinois, and Wisconsin were, as we have said, in the interest and hope of a French occupation of this whole region. Detroit, in Michigan; Vincennes, in Indiana; Kaskaskia, in Illinois; Green Bay, in Wisconsin;

sin, were originally French. Whether, however, they were to prove actual outposts of French occupancy, depended upon the continuance of the French possession of Canada, and this in no small degree upon the outcome of what was taking place upon the continent of Europe itself. While France found its resources taxed to their utmost in holding its ground in wars there raging, it had but few men and small treasure to spare for the subjugation of a continent on the other side of the sea. The loss of its Canadian possessions upon the taking of Quebec by the British under General Wolfe, meant hopeless failure to its scheme of occupying with French settlements the western shores of the great lakes, and the banks of the Wabash, the Ohio, and the Mississippi. The question of destiny, in the particulars here considered, was finally decided when, during the war of the Revolution, the enterprises of Colonel George Rogers Clark resulted in gaining for American freedom and possession, not only the States with which we are here concerned, but very much more than even this. Very just is the tribute paid to him, where it is said : " All that rich domain northwest of the Ohio was secured to the public at the peace of 1783, in consequence of his prowess."¹

Save in the exceptional cases where military occupation more or less prepared the way, it may perhaps be said that original possession of the territory bor-

¹ Appleton's "Cyclopædia of American Biography," article "George Rogers Clark."

dering on the great lakes and the Ohio, now embraced within the States of which we are here especially to speak, was in general otherwise than by any form of deliberate colonization. As population in New York, Pennsylvania, and Kentucky, spread to the western or northern limit of those States severally, it would soon break over the border, under the pressure of that restless desire for change which has been so much an impelling force in American character from the beginning. First to occupy the new ground would be the hunter and the pioneer. Only after a lapse of time, save in exceptional cases, could formal settlements grow up, and these in their earlier history could only be of the crudest kind. It was not long, however, before the fame of the rich soil and manifold openings for enterprise in the West began to suggest the idea of methods in colonization more deliberate. Families of emigrants from the older States sought the new territory, and the cabin of the mere pioneer gave place to the better-ordered dwelling of "the settler."

Among these latter themselves there was enough of a class unique in American life to impart a character of its own to Western population, with elements whose influence in many ways was to be felt long after. Speaking especially of Illinois, a well-informed writer says:¹

The larger proportion of these first American settlers came

¹ Hon. John Moses, in his "Illinois, Historical and Statistical," Vol. I., pp. 229, 280.

from Virginia and Maryland. While a few had received a rudimentary education, and had lived among communities which may be said to have been comparatively cultured, the most of them were hardy, rough, uncultivated backwoodsmen. They had been accustomed only to the ways of the frontier and camp. Many of them had served in the war of the Revolution, and all of them in the border wars with the Indians. While they were brave, hospitable, and generous, they were more at ease beneath the forest bivouac than in the "living room" of the log cabin, and to swing a woodman's axe among the lofty trees of the primeval forest was a pursuit far more congenial to their rough nature and active temperament than to mingle with society in settled communities. Their habits and manners were plain, simple, and unostentatious. Their clothing was generally made of the dressed skins of the deer, wolf, or fox, while those of the buffalo and elk supplied them with covering for their feet and hands. Their log cabins were destitute of glass, nails, hinges, or locks. Their furniture and utensils were in harmony with the primitive appearance and rude character of their dwellings, being all home-made, with here and there a few pewter spoons, dishes, and iron knives and forks. With muscles of iron and hearts of oak, they united a tenderness for the weak and a capability for self-sacrifice worthy of an ideal knight of chivalry, and their indomitable will, which recognized no obstacle as insuperable, was equaled only by integrity which regarded dishonesty as an offense as contemptible as cowardice.

Communities made up of such elements, and under conditions like those which the making of homes on a remote frontier must necessarily create, would have a character quite their own. Yet the writer we have quoted intimates farther on that the primitive settlers were in some respects of a higher type than some, at least, of those who came later. "In moral endow-

ments," he says, "even if not in mental attainments, these sturdy pioneers of Illinois were, it must be admitted, vastly superior to many of those who followed them when better facilities for transportation rendered the country more accessible."

It is suggestive to note, in this connection, upon the other hand, what Parkman says of those French settlers who were first on the ground, and who were in due time to give place to such as those we have just mentioned. He is describing in particular the colony at Kaskaskia, Illinois:

The Creole of the Illinois, contented, light-hearted, and thriftless, by no means fulfilled the injunction to increase and multiply, and the colony languished in spite of the fertile soil. The people labored long enough to gain a bare subsistence for each passing day, and spent the rest of their time in dancing and merry-making, smoking, gossiping, and hunting. Their native gayety was irrepressible, and they found means to stimulate it with wine made from the fruit of the wild grapevines. Thus they passed their days, at peace with themselves, hand and glove with their Indian neighbors, and ignorant of all the world besides. Money was scarcely known among them. Skins and furs were the prevailing currency, and in every village a great portion of the land was held in common.¹

It is not by such as these that States are founded, or civilization developed in institutions that endure as centuries come and go.

Of points upon this then new territory which became in due time chief centers of population, may

¹ "Conspiracy of Pontiac," p. 252.

be named the sites, respectively, where now stand the cities of Detroit, Cincinnati, Milwaukee, and Chicago. The settlements at these points, especially at the first and the last, owed their origin, first of all, to their importance as military posts—the date of their occupancy being in the order just named. First upon the ground at Detroit was La Motte Cadillac, by whom a military colony was planted, and a fort built in 1701. It soon grew to be one of the most important of French outposts in the West. The British took possession of it in 1760, at the time of their conquest of Canada, holding it until 1787, when the United States gained possession, with General Arthur St. Clair as commandant at the fort. In 1812 the British regained the fort, and for a short time held it. In 1813 it passed again into American hands, and from that time to the present Detroit has been included in the domain of the republic, growing in due time into one of the most attractive of American cities.

Cincinnati affords an example among cities on the territory now under view, of deliberate colonization. It was, indeed, early a military post, as Fort Washington, yet the occupation of the site chosen for a town seems to have been more a formal and deliberate one than in either of the other instances named. A colony from Pennsylvania and New Jersey, in 1789, first broke ground for the city, which in due time came to be known as the "Queen City of the West." The introduction of steam navigation on the Ohio River

supplied a marked impulse to trade and enterprise, so that Cincinnati was one of the first of Western cities to acquire renown as a center of Western growth and power.

Chicago, even as a military post, is of more recent date than either Detroit or Cincinnati. It was more than a hundred years later than the original French occupation of what is now Detroit that, in 1804, Fort Dearborn was erected where Chicago now stands. As in the case of Detroit, a population soon began to collect around the military post thus created, and although in 1812 Fort Dearborn was taken by the Indians, and the soldiers, with several inhabitants of the place, massacred, still the site was not abandoned. The fort was again occupied, a town plat surveyed in 1829, and since that time the growth has been constant. During the last half-century, indeed, such has been its rapidity as to make Chicago a marvel in this respect among cities of either the old world or the new.

The French occupation at Kaskaskia, Cahokia, and other points in the southern section of what was at the time a part of Virginia, but is now Illinois, has already been mentioned, but should be more particularly noticed in this connection. In 1778 Kaskaskia, and the whole region of which it was the center, was won from the French by Colonel George Rogers Clark. Of those who were with him in these military undertakings, several made choice of the region about Kaskaskia as a home, and settled there. Besides these, the first to become a permanent settler was

Captain Nathaniel Hull, from Massachusetts. "Aside from the members of Clark's command," says Judge Moses, "some of whom doubtless remained continuously in the country," Captain Hull "was the first original immigrant," his arrival occurring apparently somewhere about 1780. In the following year a party of immigrants arrived from Maryland. In 1783 more of Clark's old soldiers found permanent homes on the scene of their recent conquest, and in 1786 several immigrants from Virginia arrived, among them James Lemen and his family, so conspicuous among early Illinois Baptists.

The first mention in history of Milwaukee, as far as we can ascertain, is in the report of an officer in the United States engineers, Lieutenant Sarow, in 1817. It is spoken of by him as "a Pottawatomie village lying on the right bank of the Milwaukee River at its confluence with the lake." An attempt at French settlement farther north, at Green Bay, had been made in 1639. It shared the fate, however, of many other such attempts. The beginnings of Milwaukee, nevertheless, were of the same nationality, the first white man to make a home on the present site of that now flourishing city being Solomon Juneau, a French fur trader, who located there in 1825. He lived to become, at a later day, the first mayor of the city which had grown up where his own humble cabin originally stood. In 1835 Milwaukee was laid out and organized as a village, the lake commerce and other favoring conditions developing it

rapidly to city proportions, with a question of rivalry in growth and claim to consideration between it and Chicago which, even forty years ago, was yet unsettled. In point of beauty of location it still is far in the ascendency, while in general attractiveness it has few equals among Western cities.

For purposes of this history we have only occasion to notice, in this place, further, and that briefly, the order in which the five States under view attained first to territorial organization, and then at last to Statehood. It was in 1783, in the treaty with Great Britain at the close of the war of the Revolution, that what was then designated as the Northwest Territory was confirmed to the United States. As this vast region became occupied by permanent settlers, local government was at once a necessity. The first application to Congress with this in view, appears to have been by those who had settled in Kaskaskia, Illinois. On July 13, 1787, what is styled the ordinance of 1787, making provision for the organization of the Northwestern Territory, became a law. Of this, as quoted by Judge Moses,¹ Chief Justice Chase once said: "Never, probably, in the history of the world, did a measure of legislation so accurately fulfill and yet so mightily exceed the anticipations of the legislators. It has been well described as having been a pillar of cloud by day and of fire by night in the settlement and government of the Northwestern States." That feature in the ordinance which has

¹ "Illinois, Historical and Statistical," Vol. I., p. 187.

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been most conspicuous in the history, not only of the Northwest, but of the whole land as well, is that which declares that after the year 1800 there should be in the States to be formed out of this territory "neither slavery nor involuntary servitude otherwise than in punishment of crime whereof the party shall have been duly convicted."

First of what are now the five States east of the Mississippi to be organized as distinct territories were Indiana and Ohio. The latter was set off as a Territory in 1800, that portion of the general domain west and north of it being organized as Indiana. From this latter Illinois was in like manner set off in 1809, and Michigan in 1824. Wisconsin was at first included in Illinois, but when Illinois attained to State organization, Wisconsin became part of Michigan Territory. In 1836 Wisconsin itself acquired a territorial government, being made, for the time, to include what are now the States of Minnesota and Iowa, with a part of the Dakotas.

First of these several territories to be admitted into the Union as a State, with the present boundaries, was Ohio in 1802; next, Indiana, 1816; following this, Illinois in 1818; then Michigan in 1837; and Wisconsin in 1848.

This outline view of history on the field of our present study seemed necessary as preliminary to the main purpose. The field as a whole is imperial in its proportions, even though but a single section of the republic of which it forms a part. During the

century of time elapsing since the first beginning of Baptist history within these States, most surprising changes are seen, with development in all elements of civilized life rivaling what can be recorded of any other portion of the Union—a growth in material wealth, in political influence, in social and intellectual culture, and in position as among States of the republic, such as has fully justified the sanguine predictions of those by whom the foundations were laid and the first stones of the superstructure put in place. The story of Baptist beginning and growth on this field is to occupy us in the pages that follow.

CHAPTER II

FIRST ON THE FIELD—IN OHIO AND ILLINOIS

A MONG the victories achieved in the course of history by human hardihood, courage, and resource, victory over the wilderness, and the stern conditions of life inevitable therein, is by no means the least. Nor is it alone in the mastery of that which taxes physical energy and endurance, that character and capacity are under such circumstances put to the test. So soon as the cabin of the pioneer becomes a group of such, or on the arrival of a colony at the spot where their new homes are to be, society begins. As others arrive, as settlements increase, and progress is made toward those conditions which call for political organization, law, and rule, during all this nascent period there is occasion for the exercise of those same qualities of character which in older communities win for their possessors position and fame. It may be the lot of leaders in the founding and organization of society under such circumstances as are here supposed, never to be widely known. They may live and die in comparative obscurity. Yet when in a search among the perhaps forgotten annals of a new community one comes upon traces of men like these here in question, he may often have occasion to feel

afresh how little after all, in comparison, of the world's worth ever comes to the knowledge of the world itself.

We have here to write chiefly of the pioneer minister. It is a type of ministerial character richly deserving of study, both for what it is in itself, and for the sake of its lessons for those whose work in the ministry may be very differently conditioned and which yet must be always substantially the same. In order that what we have in hand may be rightly and clearly apprehended, it is important to bear in mind that what we term pioneer work at the present time is after all much unlike, in certain important particulars, what the same form of service was when these now populous and flourishing States were still a wilderness. While it is true that one who now chooses his field of labor upon some frontier, has hardships, discouragements, and possibly even dangers to face, he still for the most part finds himself located in a community where there are at least the beginnings of social order and possibilities of speedy attainment in all that is most to be desired where a home is to be made and work to be done. He travels to his field by a speedy and comfortable mode of conveyance. He is in ready communication with those he has left behind, and can always feel that in emergencies sympathy and help are within ready reach, even should there be the intervention of hundreds of miles of distance. How different were all these conditions in the case of those men of whom we have here to write, will of course

be readily divined, yet can be quite realized only as studied in at least a measure of detail. The story is worth the telling, if only in order that men whose names and whose memory have already grown so dim may come once more into the light and be seen in some degree for what they were.

In three of the five States with which this narrative is concerned, Baptist history begins very nearly at the same date: Ohio, in 1790; Illinois, 1796; Indiana, 1798. Of churches planted at these dates we shall speak more particularly later on. At present our principal subject is the men whose names are most prominently identified with these beginnings. The scene of the very first of such beginnings, the opening page in a history whose record is now so full, was what is now the site of Cincinnati. We shall quote here, what may be taken as an authentic entry on the initial leaf of Western Baptist history.

It was on the 18th of November, 1788, that a company of twenty-three men, some of them hardly grown, three women and two children (the oldest only five years of age) landed from the flatboat on which they had floated down from Pittsburgh and began to erect the cabins in which they proposed to spend the winter, awaiting the arrival of other relatives—fathers and mothers, and wives and children—in the spring. Most of these people had come from Essex county, New Jersey, and several of them had been members of the old Scotch Plains Baptist Church, from which the First Baptist Church of New York City had been organized, and of which Rev. John Gano, noted for having been among the most efficient and influential chaplains in the army of the Revolution, had been pastor. The leader of that company of pioneers

was Major Benjamin Stites, who afterward became so prominent as a member of the first church (as founded by these pioneers), and among them were John Gano and wife, the husband a son of the John Gano above mentioned.¹

"This first settlement on Ohio soil was," says another authority,² "made in perilous times. The Indians made every exertion to cut them off and prevent their settlement. They tried by many stratagems to decoy them ashore on their passage down the river, and after their settlement were continually lurking to destroy them." It was history on the Atlantic coast, a century and a half earlier, repeating itself on the shores of the Ohio. In this case, as in that of the first settlement of New England, "several fell victims to the rage of their savage foes." There being no Baptist preacher of their number, they "set up meeting among themselves, which they conducted in turn." Two years later, in 1790, Rev. Stephen Gano visited them, baptized three persons, and formed the little company into a church. This was the Columbia Church, whose site is now included in that of Cincinnati, and as mentioned in the editorial above quoted, "the first Christian church in all the territory north and west of the Ohio River."

¹ We quote from an editorial in the "Journal and Messenger," Cincinnati, of July, 1889, describing the dedication of a monument erected during the year previous upon the site of the first Baptist meeting-house in Ohio, at what is now Cincinnati, and built by the church whose early organization is mentioned in the text.

² Benedict's "History of the Baptists," article "Ohio."

A monument commemorative of these events was in 1889 erected, by "The Columbia Monument Association," upon the site of the first house of worship built by this church. The house as described was two stories high, providing for a gallery, and built of hewn logs. The inscription now read upon the monument as erected and dedicated in 1889, perpetuates suitably the initial record in Western Baptist history. On the side facing the north :

To the Pioneers who Landed Near this Spot, November 18, 1788.

On the opposite side are the names, twenty-seven in all, of "the first boat load." On the west side is the following :

The Baptists of Columbia Township, in 1889, erect this pillar to commemorate the heroism and piety of the Baptist pioneers of 1788-90. The first church organized in the Northwest Territory was the Columbia Baptist Church, organized January 20, 1790. Constituent members : Benjamin Davis, Mary Davis, John Ferris, Elizabeth Ferris, Joshua Reynolds, Amy Reynolds, John S. Gano, Thomas C. Wade ; Isaac Ferris, Deacon.

The east side inscription is as follows :

The Columbia Baptist Church erected its first house of worship on this spot in 1792. The lot contained two acres of ground purchased of Benjamin Stites, and was deeded to the Baptists of Columbia Township—Because the Lord our God hath chosen this spot to put his name there, therefore we erect this monument, to be held sacred forever.

THE COLUMBIA BAPTIST ASSOCIATION.

The dedication of the monument occurred on July 4, 1889, the principal address upon the occasion being delivered by Galusha Anderson, S. T. D., LL. D., then president of Denison University.

Additional particulars in this connection are supplied in notes furnished us by Rev. Daniel Shepardson, D. D., of Granville, Ohio, and from which we take the following :

The first Baptist church in the Northwestern Territory was constituted in Columbia, five miles from Cincinnati, January 20, 1790, at the house of Benjamin Davis. It consisted of nine members, and three more were received for baptism, and were baptized next day by Rev. Stephen Gano, afterward of Providence, R. I. As he had a brother in the little church, they hoped he would consent to come West and be their pastor. He was elected unanimously, but declined.

The next May the church chose Rev. John Smith to be their pastor. He was a Virginian, a very able, talented man, an excellent orator, whose voice could be heard at a great distance in the open air, and thus admirably adapted to a new country. He was everywhere heard gladly. For several years he was very useful, till he became involved in politics, the great mistake of his life, as he himself admitted. He was a member of the convention for the adoption of a State constitution for Ohio, and one of its first senators in Congress. He became intimately acquainted with Aaron Burr, and entertained him for a week or more at his home in Cincinnati. When Burr was suspected of treason, suspicion fell also upon Smith. He was tried in the Senate, and although not proved guilty, there were so many against him, that he resigned. In 1808 he left Cincinnati for Louisiana, where he lived in obscurity for fifteen or sixteen years till his death. Some of his enemies were bitter persecutors, but those who knew him best had great confidence in him.

Associated with the name of John Smith is that of James Lee, also a Virginian by birth. He was less distinguished, but still a man of marked personality. Dr. Shepardson says of him :

He could not read even when of age, but seemed evidently called of God to preach the gospel. He had hardly heard a sermon till his majority, but was soon after licensed to preach by some church in Kentucky. In an excursion through the Miami country he called upon Elder Smith on Saturday, and on their way to church Sunday morning, Elder Smith learned that he was a preacher, and urged him to preach, though having been traveling for several weeks he was in no condition to appear in a pulpit. But he yielded to entreaty and ventured to speak to the people both morning and evening. This was God's introduction for his servant to some twenty-five years of usefulness in the Miami Association.

Another of these pioneers mentioned by Dr. Shepardson, is Daniel Clark, "a plain, good man from Pennsylvania." He preached for the Columbia Church some five years, in connection with John Smith. In the spring of 1792 the house of worship was built, as already mentioned. "The worshippers were obliged to go armed to the house of God, through fear of the Indians. The next year two of their number, Francis Griffin and David Jennings, were murdered by the savages; nor was there any safety till Wayne's victory and the treaty of Greenville, in 1794 and 1795. From that time settlements were made back from the river, and churches were formed in many places." To such as those already named of ministers first upon the ground in

Ohio, might be added in the record we make, such faithful and efficient men as Stephen Gard, John Corbly, James Sutton, Ezra Ferris, William Jones, a native of Wales, Alexander Denniston, at one time a pastor in Cincinnati, Wilson Thompson, of whom there will be more to say at a later stage in this history, Benjamin Stites, "only son of Major Benjamin Stites, the original proprietor of Columbia," Samuel Eastman, who was also one of the earlier ministers in Cincinnati, and S. W. Lynd, of whose marked usefulness as pastor of the Ninth Street Baptist Church, in Cincinnati, during fifteen years, 1830-1845, more particular mention will be made hereafter.

Of the laymen who shared fully with this pioneer ministry in the responsibilities and labors inseparable from such beginnings, two at least should have a place in this record, Judge Francis Dunlevy and Judge Matthias Corwin. These two men were associated with Rev. Daniel Clark in the church at Lebanon as early as 1798. "Francis Dunlevy was one of the early Baptists in the Northwestern Territory, and in the pioneer history of the territory actively shared. He became a member of the Columbia Church in 1792; was one of the conference which took the first steps toward organizing the Miami Association and, it was said long after, drew up the articles of faith agreed upon by the Association. He continued an active member of the church in the Miami Valley until his death, November 6, 1839, a period of forty-seven years, and had been a member of the

Baptist church some five or six years previous to his uniting with the Columbia Church."¹

The ancestors of Judge Dunlevy had been among the sufferers from persecution for conscience' sake in Spain, where the family originated, and in France. The father of Judge Dunlevy came from Ireland in 1745, settling near Winchester, in Virginia. The parents were Presbyterians of the rigid sort, but the son became a Baptist as a result of personal study of the New Testament. Educated at Dickinson College, Virginia, for the ministry, he became later doubtful of his call to that service—although evidently endowed with gifts which might have ensured a successful career—and after teaching a classical school in Virginia, and residence for a short period later in Kentucky, he came in 1792 to Ohio, making his first home at Columbia. A member of the first Legislature in the Northwest Territory, a member also of the first State Legislature, after Ohio became a State, he was chosen in due time presiding judge of the Court of Common Pleas, "whose circuit included at that time all the Miami Valley from Hamilton and Clermont counties on the south to Miami and Champaign on the north. Here he served as judge fourteen years, and though he had at that time to cross both Miamis at every season of the year, then without any bridges, in all that time he never missed more than one court. He often swam these rivers on horseback

¹ "History of the Miami Association," by A. H. Dunlevy, pp. 147, 148.

when very few others would have ventured to cross them."

To men of the stamp of Judge Dunlevy, scarcely if at all less than to the hardy and resolute ministry of the time, Baptists of the West are indebted for the wise and sure way in which foundations were laid. Intimately associated with him, and a man of like spirit and worth, was Judge Matthias Corwin, who came to Ohio from Kentucky in 1798. The name was originally Corvinus, and Matthias Corvinus, of Hungary, notable in Hungarian history, is supposed to have been of his ancestry. To excellent capacity for public service, as member of the State Legislature and associate judge of Common Pleas, Judge Corwin joined peculiar fidelity in the church at Lebanon, where he held his membership from the time of his arrival in the State till his death in 1829, a period of thirty-one years. "When at home he was always at his post; and so constant was his attendance upon meetings of the church that if he was missed at any time, when at home, it was known that something unusual had detained him. He was frequently one of the messengers of the church in the Association, often a messenger of the Association to some corresponding body, and on several occasions was appointed to prepare circular and corresponding letters of the Association as well as the letter of his own church."¹

A name found often in earlier records of the de-

¹ "History of the Miami Association," pp. 159, 160.

nomination in Ohio, is that of Rev. Hezekiah Johnson, father of Professor Franklin Johnson, D. D., of the Divinity School, University of Chicago. A native of Maryland, he was born in 1799. From Maryland he came in early life to Kentucky, and from that State to Ohio, where he was converted, and in 1824 was ordained to the ministry at the age of twenty-five. His pastorates in Ohio were at Frankfort, Greenfield, and other points, while also, as in the case of all enterprising preachers at that date, traveling and preaching much in destitute sections of the State. As his son says of him, "He loved the border; he loved to lay foundations, and when his work of this kind seemed to be done in one State, he removed to the farthest West, till he reached the Pacific Ocean." It was under this kind of impulse that in 1839 he removed to Iowa, as one of the first missionaries of the Home Mission Society on that field, and in 1845 to Oregon, in company with Rev. Ezra Fisher, like himself under appointment of the society, making his home in Oregon City, where he died in 1866. He was a man of remarkable activity, interested in all the great questions of his time and publishing much in the interest of religion and reform.

We find Mr. Johnson active in Ohio Baptist affairs very soon after his ordination. He was one of those who entered most heartily into all the purposes of the State Convention, upon its organization in 1826. He made rapid progress in power as a preacher, and when he left Ohio was perhaps the most influential

minister of the denomination in that State. He was often called into service as preacher at anniversaries of the State Convention and of his own Association. "In person," writes Dr. Franklin Johnson, "he was rather below the medium height, with a very large head covered with abundant hair which early became gray. His eyes were gray, and of brilliant light, though far sunken under his brow. His nose was aquiline, and his mouth compressed with firmness. His voice was musical and trumpet-toned, and capable of carrying to a very great distance either in the house or out of doors, where it was often used in public speaking." We shall have more to say of him in connection with the agitation of such subjects as missions, temperance, and anti-slavery in the early days of Ohio.

Two brothers, Rev. George C. Sedwick and Rev. William Sedwick, are to be mentioned among those earliest in positions of prominence as connected with Baptist affairs in Ohio. They were both natives of Maryland, born in Calvert County in that State, the former in 1785, the latter in 1790. They were of Episcopal parentage, but became Baptists in early life. George C. Sedwick, having decided to enter the ministry, studied at Philadelphia under Dr. William Staughton, and was ordained as pastor of the Hartswood Church, in Virginia. In 1820 he removed to Ohio, being strongly attracted by prospects of service on new fields. His home he made at Zanesville, where in 1821 the First Baptist Church was organized

under his ministry. Mr. Sedwick's name is notable in Ohio Baptist history by reason of the fact that work in that State, under auspices of this denomination, alike in education and in journalism, began with him. While pastor at Zanesville he founded a school which came into some prominence at the time Baptist educational policy in the State was under consideration. He also published a monthly paper, named "The Baptist Miscellany," which appears to have been the beginning of Baptist journalism in Ohio. He was, besides, the first corresponding secretary of the Ohio Baptist State Convention, organized in 1826.

Rev. William Sedwick was ordained pastor of the Bethel Baptist Church, Virginia, in 1821, having had a short previous pastorate at the Navy Yard Church, in Washington, D. C. Three years later than his brother, in 1823, he removed to Ohio, making his home at Cambridge in that State. Here, like his brother at Zanesville, he organized a church, and also taught a school. We find his name, subsequently, in connection with churches at Salt Lake, Brookfield, McConnellsburg, Adamsville, and also at Zanesville, where he succeeded his brother in 1837. Both these men were held in high esteem and greatly trusted by their brethren. Their place in denominational affairs in Ohio, especially in the early days, was prominent and influential.

Among other names recorded on early pages in the history of Ohio Baptists, we find that of Rev. Hubbell Loomis, who died at Upper Alton, Ill., in 1872,

in the ninety-eighth year of his age, having been born in Colchester, Conn., in 1775. Upon his father's side he was a descendant of Joseph Loomis, who came from England to this country in 1638. Mr. Loomis received his college training at Union College, Schenectady, in the State of New York, and his theological training under Rev. Joel Benedict, of Plainfield, Conn. Though educated a Congregationalist, he became a Baptist while pastor of the Congregational Church in Willington, Conn., where he united with the duties of his pastorate, those of a teacher, Jared Sparks, afterward so well known as president of Harvard College, and as author of a "Life of Washington," being one of his pupils. In 1830, Mr. Loomis removed to Illinois, but we find him previously active for a short time in Baptist affairs in Ohio, both religious and educational.

The stately figure of Rev. John Stevens is still, as we write, full in the memory of many now living. In the year 1831 we find him prominent among Ohio Baptists, as editor of "The Baptist Weekly Journal," a paper founded by him, and recognized in proceedings of the Baptist State Convention as denominational organ for the State. From that time on until his death at Granville, in 1877, then residing with his son, Prof. W. A. Stevens, he was among the foremost in promoting Baptist enterprise within the State, while also influential on a still wider scene of activity. He was born in Massachusetts, in 1798, graduating at Middlebury College, Vt., in 1821. For two years he served

as principal of the Montpelier, Vt., Academy, becoming then a student at Andover Theological Seminary. In 1823 he became a Baptist, his previous connection having been with the Congregationalists, and was baptized at Salem, by Dr. Lucius Bolles. In Ohio he had a large share in the founding of Granville College, now Denison University, where he became professor of Moral and Intellectual Philosophy in 1838. As Dr. Jonathan Going, then the president of the college, was active in the general interests of the college, the duties of the presidency fell much into the hands of Prof. Stevens. Subsequent spheres of service filled by him were as district secretary of the American Baptist Missionary Union in the States of Ohio and Indiana, secretary of the Western Baptist Education Society, and professor of the Greek and Latin languages in Denison University. His personality was of the kind to be powerfully felt in whatever sphere of activity may have engaged him.

Rev. Timothy R. Cressey was a native of Pomfret, Conn., born in 1800. Receiving his education at Amherst College and Andover Theological Seminary, he came to Ohio in 1835, so fulfilling a long-felt desire to devote his life to service on some Western field. His first settlement was with the church at Columbus, where under his ministry a house of worship was built. After seven years service here, he was engaged two years as pastor of the First Baptist Church, Cincinnati, leaving this post to become agent of the American and Foreign Bible Society in Ohio,

Kentucky, and Indiana. In 1846 he removed to Indiana, becoming pastor of the church in Indianapolis, actively engaged meanwhile, besides the erection of a house of worship, in labor as corresponding secretary of the State Convention, and as a trustee of Franklin College. In 1852 he removed to Minnesota, the third Baptist minister to enter that new Territory. After a pastorate of two years in St. Paul, he gave himself up to work more thoroughly missionary in character, traveling much and preaching in destitute places. Two years, from 1861 on, he gave to his country as chaplain of the second regiment of Minnesota volunteers; having his home and work, later, in Indiana, Illinois, and Iowa, and dying at Des Moines in 1870, at the home of his son in that city. It had been an active life, with deep and lasting impressions left in Western Baptist history. His second wife was the daughter of Dr. Jonathan Going, to whom he was married while pastor at Columbus, Ohio.

Among Baptist pioneers in Illinois no men fill a more conspicuous place, or in their personality are more notable than the Lemen father and brothers, the former of whom came to what was then not even yet a Territory in 1786. The early history of Baptists in Illinois centers at the point where this "Lemen family" made its home, furnished, in the father of the family, the most prominent person in the group of first candidates for baptism, and founded the first church in Illinois Territory, organized the first Association, were leaders in anti-slavery championship years before the

word "abolitionist" had been adopted into the language, while three of them at least were members of the State Legislature, adding to political leadership an active zeal in the Christian ministry yet more earnest and persistent. They were typical pioneer preachers, uniting with what is characteristic of such, that adventurous, ardent, and enterprising spirit which always singles out the leaders of a new community. When it is remembered that with the Lemens were associated such men as John M. Peck, W. F. Boyakin, B. B. Hamilton, Porter C. Clay, half-brother of Henry Clay, James Pulliam, Ebenezer Rodgers, Samuel Baker, and Joel Sweet, it will be realized under what vigorous auspices the denominational history in Illinois began.

Of Scotch-Irish ancestry, the father of this family, James Lemen, Sr., was born in Berkeley county, Virginia, in the autumn of 1758. His grandfather had come to Virginia from the north of Ireland. His father belonged to the Church of England, then dominant in Virginia. James himself was trained under Presbyterian influence, his father dying when the son was but a year old, and his mother marrying for her second husband a strict Presbyterian, believed to have been named John Gibbons. The young lad at eighteen years of age, in 1777, enlisted in the American army under Washington, and going North was present at the battle of White Plains, but obtaining his discharge before the war closed, returned to Virginia and made himself a home near Wheeling,

West Virginia, where, in 1783, he married Catherine Ogle. Her father had also served in the war of the Revolution, and was commissioned captain, as one informant states,¹ in June 1777, by Patrick Henry. We have the same authority for saying that Mr. Lemen was at one time visited "by an agent of Aaron Burr, in the interest of his New World's empire, being offered a large reward for his co-operation. This however he refused, and denounced the scheme as disgraceful."

In his home near Wheeling Mr. Lemen became, though not himself a Baptist, at least in membership, in some way associated with a Baptist preacher named James Torrence, with whom, as the vigorous opponent of African slavery, originated what came to be called "the Torrence rule," and which played a somewhat notable part in the early Baptist history of Illinois. The "rule" was to this effect: "African slavery is a sin against God and humanity; therefore no slave-owner or advocate of slavery shall be allowed membership in this church." These anti-slavery convictions appear to have supplied, with Mr. Lemen, some considerable part of the motive which prompted a removal from the slave State of Virginia, to what was indeed then a part of Virginia, but which he may have hoped might some day be in this respect a home better suited to his mind. His wife's father, Captain Joseph Ogle, had already, in 1785, removed to that

¹ Mr. James P. Lemen, of Hastings, Minn., a grandson of James Lemen here spoken of

part of the Northwest Territory having the name of Illinois, where the French settlement, Kaskaskia, had for some time existed. Thither James Lemen followed in the spring of 1786, by what was then, in that section of the country, the only practicable mode of travel for considerable distances, the flatboat down the Ohio to its junction with the Mississippi, and then up the strong current of the mightier river to the point of destination.

One incident of the voyage is thus related:¹ "The second night the river (the Ohio) fell while they were tied to the shore, his boat lodged on a stump, careened and sunk, by which accident he lost his provisions, chattels, etc. His oldest son, Robert, a boy three years old, floated on the bed on which he lay, which his father caught by the corner, and so saved his life. Though left destitute of provisions and other necessities, James Lemen was not the man to be discouraged. He had energy and perseverance"—and he went his way with the poor remnant of his earthly possessions saved from the wreck.

The new home of "the Lemen Family," with those who had accompanied them, was fixed at a place which received the significant name New Design, in that section of the present State of Illinois where Kaskaskia, oldest of Illinois towns, stands, and a few miles southeast of Waterloo, in Monroe

¹ By Rev. B. B. Hamilton, in a lecture upon "The Lemen Family," written and delivered by request, before a Ministers' Institute, held at Upper Alton, Ill.

County.¹ Shortly after their arrival at the new home, this remote colony was visited by a Baptist preacher, Rev. James Smith, from Kentucky. From him the first sermon by a Baptist preacher in what is now Illinois was heard. Under his ministry several conversions occurred. No church organization was, however, made, and the preacher, having been made captive by the Indians, on his release returned to Kentucky. Religious meetings, nevertheless, were regularly held, and a sermon read, when no preacher could be had. One of the number, Shadrach Bond, afterward known as Judge Bond, most often officiated. On

¹ In "a list of Capt. Piggot's Company in the first regiment of militia of the county of St. Clair, the 26th day of August, 1790," printed in a historical collection entitled, "Early Chicago and Illinois," we find the names of Nathaniel Hull, Shadrach Bond, Sr., Isaac Enix, Joseph Ogle and James Lemen. Of Hull, the editor of the work named says, in a note, that he was one of the first Americans in Illinois. He was a noted leader in Indian warfare, and in 1793, commanded a party of eight whites who defeated twice their number of red men in a desperate conflict at the Big Spring, in what is now Monroe county. Of Bond it is said: "One of Clark's (George Rogers Clark's) soldiers, came to the Illinois in 1781, was a member of the territorial legislature, judge of the Court of Common Pleas of St. Clair county, and uncle of Shadrach Bond, first Governor of the State of Illinois." Shadrach Bond, Sr., will be found further on in our narrative to have become later a member of the Baptist church at New Design. Of Isaac Enix, a note in the same connection says: "Probably Isaac Enochs, a Kentuckian, celebrated for his contests with the Indians, and as the first convert in Illinois to the Baptist persuasion." Of Joseph Ogle a note says that "he was one of Nathaniel Hull's party in the Indian fight at Big Spring, in 1791." Of James Lemen, "A Virginian, soldier of the Revolution, one of Hull's party at Big Spring, and a leading Baptist preacher."

one of these occasions, as Dr. J. M. Peck informs us, "in December, 1793, or January, 1794, while Judge Bond was officiating in this informal manner on the Sabbath, a stranger came into the meeting. He was a large, portly man, with dark hair, a florid complexion and regular features. His dress was in advance of the deerskin hunting-shirt and Indian moccasins of the settlers, his countenance grave and his aspect so serious that the mind of the reader was inspired with the thought he was a Christian man and perhaps a preacher, and an invitation was given him to close the exercises, 'if he was a praying man.' The stranger knelt and made an impressive and solemn prayer."

This stranger was Rev. Josiah Dodge, from Nelson county, Kentucky, on a visit to his brother, Dr. Israel Dodge, of St. Genevieve, Mo., father of Henry Dodge, in later years Governor of Wisconsin. Mr. Dodge remained for some time in the settlement and in February, the ice having been cut in Fountain Creek near by, four persons were baptized by him: James Lemen, Catherine, his wife, John Gibbons, and Isaac Enochs. These were the first baptisms in what was then the Territory of Illinois. In the spring this little company of Baptists was visited by Rev. David Badgeley, from Virginia. Arriving early in May, he remained until the close of the month. Under his preaching there were more conversions. Mr. Joseph Chance, "lay elder," from Kentucky, also arrived about this time. By these

a church was in due time, at some date in the year 1796, organized, the first in Illinois, of twenty-eight members.

This is not the place for details in this direction further than may be necessary to bring into clear view the conditions under which the Lemens, father and sons, of whom we here mainly write, began their work as preachers. The father, soon after his baptism, was licensed to preach, and as they grew up, five of his six sons, James, Josiah, Moses, Joseph, and William, also became preachers. The homestead then made is still standing, says Rev. B. B. Hamilton, "near the old hill road between Kaskaskia and St. Louis, built first of logs, and then a brick wall on the outside, which made a singularly strong fortification."

And as such it was needed. It was genuine pioneer life which these first Baptists in Illinois, as was equally true of other States, were called to lead. One who not many years later was associated with them in service,¹ thus describes the surroundings amid which they lived: "Many a family, long after the New Design was settled, was exterminated, tomahawked, and scalped by the Indians. The cougar, the coyote, the bear, the Indian, had to be met in those days, by one class of men, while another class turned the sod, tilled the soil, reaped the grain, and still another had to plant, build, and sustain churches. All of

¹ Rev. W. F. Boyakin, still (1894) living in Kansas, at eighty-four years of age.

these onerous duties were often performed by one and the same class. The same man went to the place of worship clad in a suit of dressed buckskin, with moccasins on his feet, shot-pouch swung to his side, and the ever-present rifle on his shoulder, and preached the gospel to the few neighbors gathered inside the log-cabin while others were stationed as pickets."

This was not a school for educating a polished ministry; but it produced a class of men who of all men deserved to be styled "good soldiers of Jesus Christ"; ready for service on all occasions, and trained in a species of eloquence which, however quaint in some of its characteristics, was still found suited to impress men of high intelligence and culture. James Lemen, Jr., after he became a member of the State Senate, preached before the Legislature in a way to delight and move his hearers. His father, a man of strong native powers, was less gifted than his son in those qualities of the imagination and of ready utterance which make men eloquent, yet was an effective preacher, while he was also a man of affairs whose influence was felt far and wide. He was an active justice of the peace under the territorial goverment during many years, and for a time one of the judges of the county court; this gave him, in his later years, the title by which he was commonly known as Judge Lemen. His personal appearance is thus described: "You ask what kind of a man was he? I answer 'rough.' He had a

lisp in his articulation. His sandy hair was bushy in the extreme. In fact, there was a tradition, which used to be quoted as a good joke, that the seed of the cockle-burr was brought from Virginia in the hair of Judge Lemen. His education was limited, his training being mostly that of a pioneer in the wilderness. His expounding of the word was characteristic, like himself, for he did not claim to be a polished workman, and in the application of the truth he asked for no quarter and he gave none."¹

Of Dr. J.M. Peck, as of others, there will be occasion to speak, in other connections, more at large than can be attempted here. Born in Litchfield, Conn., in 1789, a descendant of one of those by whom the New England colonies were planted, with imperfect advantages of early education, reared as a Congregationalist, but becoming a Baptist through independent study of the New Testament, ordained at Catskill, New York, in 1813, after a brief pastorate at Amenia, in that State, he removed in 1816 to Philadelphia, where he studied theology under Dr. Staughton, and having later caught the missionary spirit from Dr. Luther Rice, devoted his life thenceforth to missionary service in the West. His home was first in St. Louis and St. Charles, Mo., but after some years he fixed it finally at Rock Spring, Ill. From this time

¹ Rev. B. B. Hamilton. Mr. Hamilton was born at New Design, the home of the first Baptist church in Illinois. He died Nov. 11, 1894, at considerably past his three-score years and ten. He was a man of vigorous mind and retentive memory, and an authority in matters of early Baptist history in his native State.

onward he becomes a principal figure in Illinois Baptist history, until his death in 1858. "He was," says Dr. Sprague, in his "Annals of the American Baptist Pulpit," "undoubtedly one of the most remarkable self-made men of his day."

Pioneer Baptists in Northern Illinois come upon the field at nearly the same date as that of the organization of the American Baptist Home Mission Society. Of Rev. Allen B. Freeman, we shall speak in connection with beginnings at Chicago. Following him, in his short career, are others of whom due mention should be made in this place.

First, we may name Rev. J. E. Ambrose, a native of New Hampshire, his paternal grandfather having been one of the Baptist pioneers in that State, and a contemporary of Dr. Baldwin. The family having removed to the State of New York while he was yet a child, he found his first Sunday-school in Albany, but later, at the age of sixteen, was converted at Rochester, and was baptized by Rev. Eleazar Savage, then pastor of the First Baptist Church in that city. Five years later, in 1831, he was licensed to preach by the church in Rochester. After spending one term in study at Hamilton, he entered upon active service in "protracted meetings," as they were then called, in places like Rome, Parma, and Marion, in Central and Western New York. His further purpose had been to prepare himself for the Burman mission, and with that view he returned to Hamilton. A failure of health, however, compelled the abandon-

ment of this purpose. A year having been spent in study with Rev. Joseph Elliott, at Wyoming, he accepted a commission from the Home Mission Society, for service in Chicago and its vicinity, arriving on the field in June, 1834.

After the death of Mr. Freeman, Mr. Ambrose, for a time supplied the church in Chicago. His principal service, however, was in the adjacent region. Population was flowing in, and there was abundant work for the zealous and devoted missionary who, for a time, was almost alone upon the field. Under his ministry churches were organized at Plainfield, Batavia, St. Charles, Elgin, and Dundee. In the subsequent history of the entire region where these churches, with so many others in course of time were planted, and more especially in those discussions of public questions which later so much occupied the attention of thoughtful and earnest men, Mr. Ambrose actively shared.

Rev. A. J. Joslyn came to Northern Illinois in 1838, making his home first at Crystal Lake, where his occupation for a time was that of a farmer. Deciding to enter the ministry, he studied for a while with a neighboring pastor, and in 1842, began his career of service at Warrenville. Called to Elgin after some two years, he remained pastor of the church in that place for eleven years, becoming known in that time as one of the most effective and influential ministers of his own denomination in the State. His public spirit and his zeal in the interests of reform

made him conspicuous in the debates and controversies of that period of agitation which preceded the war. In 1856, after a year of agency service for Shurtleff College, he removed to Chicago, where, under his ministry, the Union Park, now the Fourth Baptist Church, was organized. His health failing, he returned to Elgin and entered into journalism as editor of the "Gazette," in that city. He died in 1868, after years of painful decline.

Connected with the history of early denominational growth in the northern section of the State is the name of Rev. Thomas Powell. His arrival in Illinois occurred in 1836, while Dr. Jonathan Going was still the secretary of the society whose commission he bore. His work was that of a missionary in the fullest sense of the term. Although his station was at Vermillionville, he was called upon from near and far, in the dearth of ministers, to hold meetings, collect the scattered flocks, and organize churches. No less than thirteen such churches are named as thus formed: Granville, Mount Palatine, La Salle, Ottawa, Lamotte, Tiskilwa, Paw Paw Grove, Harding, Fremont, La Marsh, Mount Pleasant, Dixon, Rock Island. The Illinois River Association, out of which subsequently grew four others—the Ottawa, Rock River, the East Illinois River, and the McLean—was organized under his leadership. Mr. Powell's efficiency in such forms of labor was in due time recognized in his appointment as agent of the Home Mission Society in Illinois, rendering in that post most valuable service.

Among those active on the field during the same period may be named, also, Rev. Burton B. Carpenter, afterward for many years pastor at Griggsville, in the central portion of the State, and a leader in denominational affairs there. He was ordained at Dixon, where he continued in service four years and six months. He was "small of stature, but mighty in the Scriptures, and beloved by all who knew him."¹

In May, 1834, came to Illinois Rev. J. F. Tolman, father of Rev. C. F. Tolman, D. D., and of Mrs. A. M. Bacon, both of whom filled during so many years positions of signal usefulness as representing interests of foreign missions on this field; also of Rev. John N. Tolman, long a faithful and useful minister in Central Illinois and elsewhere. Mr. Tolman, a man of strong intellect, a student and an author, was, until physical infirmity made active service impossible, one of the most efficient pioneer ministers in Northern Illinois. When laid aside from such service, he continued to interest himself deeply in all aspects of the work, and was helpful with his pen when his voice could no longer be used in that behalf. Like things should be said of Rev. N. Warriner, who came to Illinois in 1842; of Rev. Ichabod Clark, who came in 1848, his chief service in the State being as pastor of the First Baptist Church in Rockford; and of Rev. Charles Hill Roe, who came from England in 1851, and in

¹ Mr. J. T. Little, in a paper read at the "roll-call" of the Baptist church in Dixon, Ill., October 22, 1893.

that same year became pastor of the Baptist church in Belvidere, fulfilling there and elsewhere a ministry of distinguished usefulness.

There would be much to say if limitations of space permitted, of laymen active in the early Baptist history of Illinois. Their record belongs in connection with that, in each section of the State, which was most significant of Christian fidelity and denominational progress. One by one their names have nearly all disappeared from the roll of the living, yet should by no means fail to appear in the history of what God has wrought through the faithful men who have loved and served him on this Western field. In the early history of the State itself, such men as Hon. J. B. Thomas, Hon. Cyrus Edwards, Hon. E. G. Miner, General Mason Brayman, distinguished by eminent service in the civil war, and since discharging important civil functions, at one time as governor of Idaho ; in Chicago, Hon. Charles Walker, whose name belongs with those who shared most largely in setting the young city on its career of prosperity and renown ; Hon. L. D. Boone, M. D., at one time mayor of the city ; Hon. Samuel Hoard, C. N. Holden, Esq., and Cyrus Bentley, Esq. ; outside the city, Deacon Daniel Haigh, of Pavillion, father of the secretary, Dr. W. M. Haigh ; R. W. Padelford, of Elgin, for full half a century serving as clerk of the Chicago Baptist Association ; E. K. W. Cornell, of the same place, active in church affairs from a very early date ; Deacon Elias Mabie, of Belvidere, father of the secretary, Dr. H. C.

Mabie; S. P. Crawford, Esq., of Rockford, a pillar in the church there from a very early day. There is scarcely a page of denominational history, in religion or in education, but, if fully written, would somewhere enroll these and many other such names as among those of men most vigilant, most active, most ready for either service or sacrifice.

CHAPTER III

FIRST ON THE FIELD—IN INDIANA, MICHIGAN, AND WISCONSIN

THE Baptist pioneers of Indiana were from Kentucky. As the first church planted by them, in 1798, was at Silver Creek, now Charleston, only some fifteen miles from Louisville, beginnings in Indiana may be assumed to have been simply by a process of quiet migration. The man chiefly active in organizing the church was Rev. Isaac Edwards. Distinction is won for the church itself by the fact that among its early members was Isaac McCoy, "the Judson of Indian missions," and his sister, Eliza McCoy, as active and devoted as himself. How much the interest in missions was with them a family trait, may be inferred from the fact that this church at the time when mission societies, Sunday-schools, and temperance societies were the objects of anti-mission denunciation, felt called upon to "admonish" Deacon John McCoy, the father, for his zeal in these directions; Elder Wilson declaring that all such associations were "of the devil and were doing his work." The reply of the deacon was: "You might as well try to turn the Ohio River around, as to stop the progress of these societies."

Conspicuous among early Baptists in Indiana were three brothers, John, William, and Achilles Vawter. We shall use freely, in speaking of these and others, the information furnished us by President W. T. Stott, D. D., of Franklin College. The most efficient of the three was Mr. John Vawter. "He was a business man as well as a minister," an example, accordingly, of that variety of capacity and of service seen often in the pioneer minister, who finds work of all kinds to be done in the new community where he becomes the natural and recognized leader. "He was the first magistrate of the city of Madison, was made sheriff of Jefferson and Clark counties, and was finally appointed United States marshal for the State of Indiana. He was the founder of the town of Vernon. In 1831 he was elected to the State Legislature, and in 1836 was sent to the State Senate. He was made vice-president of the convention that nominated President Zachary Taylor. In his day he was perhaps the most influential man among the Baptist churches and Associations of Southern Indiana. His individuality was very marked. He spoke out just what he thought, whether it was agreeable to those who heard or not. He hated dogs and tobacco. He has been known to arrest the sermon he was preaching long enough to put a dog out of the meeting-house. An Association was to be held with his home church. He prepared for a large number of guests. Out in the grape arbor he had several open boxes filled with sawdust. When the brethren came for

entertainment he requested those who used tobacco to use the arbor, the others the house. He sympathized with the old Baptists in their dread of ‘new-fangled notions’ in the church,—such as instrumental music,—and not till his later years was he a decided advocate for missions. He died in August, 1872, at the age of ninety years. The father of these Vawter brothers was also a zealous Baptist minister.”

Rev. J. L. Richmond, M. D., maternal grandfather of Prof. C. R. Henderson, D. D., of the University of Chicago, was a man of more education than was usual with pioneer Baptist ministers. A native of Massachusetts, where he was born in 1785, he was not only a classical and mathematical scholar, but “quite a master of the Greek New Testament.” In 1832 we find him a lecturer in a medical college in Cincinnati, preaching as opportunity offered. In 1833 he came to Indiana, and in 1835 became pastor of the Baptist church in Indianapolis. In the war of 1812 he held the rank of surgeon in the army and was in service on the lakes. “He was a man of enterprise, having a foremost place in the planting and training of churches and the founding of educational institutions.”

Among laymen prominent in the early Baptist history of Indiana may be named Judge Jesse S. Holman, father of Hon. William O. Holman, of the United States House of Representatives. He was from Kentucky, born at Frankfort in that State in 1783, where also he studied law and was first admit-

ted to practice. Being an opponent of slavery, he left Kentucky and came to Indiana in 1811, selecting a site for his new home "on one of the beautiful hills overlooking the Ohio. He named it Verdestan, and it has been the home of the Holmans from that day to this. He was a man of elegant tastes, and it is said that his flower garden was the most beautiful in all Southern Indiana. Gov. Harrison commissioned him sheriff of Dearborn and Jefferson counties. In 1814 he was elected to the Legislature of the Indiana Territory, and in 1816, the year Indiana became a State, was appointed presiding judge of the second and third districts, becoming in the same year judge of the Supreme Court in the State. The organization of the Aurora Church was due to his influence."

Aurora was the center of foreign missions in those days, the spirit of missions pervading that section of the State in many directions. "Not far away was the Sparta Church, with John Givens as its eloquent young minister, seeing whom in the pulpit Lemuel Moss first formed the purpose of becoming a Baptist minister. From the same church came Samuel Dow, who at his death, left the Missionary Union eight thousand dollars."

Judge Holman was evidently an active, as well as a consistent Baptist. He "traveled a good deal, mostly on horseback, to meet his brethren in their religious gatherings. He helped to form the State Convention of Baptists, and was a vigorous worker in the early struggles of Franklin College. Indeed,

he was once elected president of the college, but found it impossible to serve."

Rev. William T. Stott, grandfather of President Stott, came to Indiana in 1815, having been born in 1789. He was pastor of the Vernon Church for fifty years, with but one or two intervals. He was not a scholar, but he knew the Bible as well as any man of his opportunities. He was also a keen observer of human nature. There was that about him which drew men to him, and which made them recognize him as a leader. He planted scores of churches and baptized about one thousand who were converted under his ministry. His travels on preaching excursions were far and wide over the State, his gun often being his companion, for the killing of game or for protection against the Indians. In preaching, the Spirit often so possessed him that he was mighty in his eloquence. Men and women would come many miles to hear him. "During his last illness he was unconscious, but had a lucid interval during which he rehearsed his conversion, religious experience, and call to the ministry, speaking of his great love to the churches." His death occurred in 1877.

Among those to whose missionary labors the planting of churches in Indiana was largely due, was Rev. William M. Pratt, D. D., who came to the West after closing his course of study at Hamilton. His wife was a daughter of Rev. John Peck, still so well remembered among the churches in Central New York. He came first to Crawfordsville, as a mis-

sionary of the American Baptist Home Mission Society, in 1839. Of churches which he aided in organizing, now among the strongest in the State, may be named Crawfordsville, South Bend, Mishawaka, Logansport, and La Fayette. "It is said that his first sermon at La Fayette was in a tavern, and that he used the bar for a pulpit. He was a superior business man, and has done good service in connection with Franklin College, and with the college at Georgetown, Ky."

Rev. Lewis Morgan, father of General T. J. Morgan, Indian Commissioner under President Harrison, and now (1895) Secretary of the American Baptist Home Mission Society, was a native of Tennessee, and born in 1788. In 1816 he came to Indiana, making his home in the forests of Shelby County. "He was early a member of the State Convention and was one of the prime movers in the establishment of Franklin College, becoming, in fact, its first financial agent." As at one time an agent of the American Sunday-school Union, he had much experience in dealing with the spirit of opposition to all such enterprises, which once so permeated Indiana, as well as other Western States. In that connection we shall have occasion to speak of him again.

Of Isaac McCoy, also, there will be more to say in another place. Born in Fayette County, Pa., in 1784, of Scotch-Irish parents, he was brought to Kentucky while a child of six years, the family moving to Shelby County in that State in 1790. He received baptism

when seventeen years of age, at the hands of Rev. William Waller, uniting with the Buck Creek Church. In 1803 he was married to Christiana, daughter of Captain E. Polk. In this connection a fact is mentioned illustrative of those coincidences in human life which are often so interesting. "Many years prior to this, Captain Polk being absent on a campaign against the Indians, his wife and three children whom he had left in a fort in Nelson County, were taken prisoners by the Ottawa Indians, and conveyed to the Northern lakes, where, after much suffering for several years, they were found by their anxious and vigilant husband and father, and brought back to their own home. It is somewhat remarkable that a daughter of Captain Polk, born subsequently to this captivity, should have gone with her husband, Isaac McCoy, among those very Ottawa Indians, to carry them the glorious gospel of the blessed Lord."¹

Mr. McCoy's first home in Indiana was at Vincennes. In 1804 he removed to Clark County, and having united with the Silver Creek Baptist Church, was by that church licensed to preach. After some six years, having in the meantime made his home at Maria Creek, not far from Vincennes, he was there ordained, his father, Elder William McCoy, and Elder George Waller conducting the service. Of this church he remained pastor, although with various missionary journeys to Kentucky and Missouri, until, having received in 1817 an appointment from the

¹ Sprague's "Annals of the American Baptist Pulpit," p. 542.

Board of the Baptist Triennial Convention, he devoted himself from that time until his death, in 1846, entirely to work among the Indians.

One who knew Mr. McCoy well, Joseph Chambers, Esq., of Maria Creek, Indiana, has said of him: "Mr. McCoy had but very limited advantages for education, though by his own indefatigable effort in after life he acquired a large amount of useful knowledge, and became highly respectable, even as a writer. When he began his ministry it must be acknowledged that his preaching was not very acceptable, and though everybody regarded him as an excellent man, some might have thought that his legitimate vocation was hardly in the pulpit. He, however, became a decidedly able preacher."¹ Dr. Rufus Babcock says of him: "In person he was tall and slender, stooping considerably as he walked, but sometimes rising to erectness in his more animated addresses. His utterances were rapid and earnest, and in portraying the wrongs to which our aborigines have been subjected, he often became pathetic and eloquent. He loved the gospel of Christ, and preached it with fidelity whenever an opportunity presented." It was in improving such an opportunity that he preached the first Baptist sermon ever heard in Chicago. This was on October 9, 1825.

Of those first in Michigan, Dr. Haskell says:²

The "strictly pioneer Baptists" come to view most distinctly in Oakland County. In 1818 the brave advance

¹ Sprague's "Annals," p. 545.

² "Fifty Years of Michigan Baptist History," by Rev. S. Haskell, D. D. 1886.

guard cut their way through thick forests from Detroit to where the city of Pontiac now stands, and commenced the first inland farm settlement in Michigan. The first of these settlers that are mentioned as Baptists are Orison Allen and wife, who came to the site of the city of Pontiac in 1819, Shubael Atherton, Lemuel Taylor, Samuel Gibbs, Philip Marlatt, Hiram Calkins, Eleazer Millard, and others. In their hands our denominational flag seems to have been brought into the Territory, and over their rude cabins, built on the ground where we are met to-day¹ that symbol of our faith was first displayed. As early as 1821 these brethren and their families met for worship on alternate Sundays in Pontiac and Troy. Sister Abner Davis, now residing at Port Huron, speaks of meeting with them at the house of Deacon Gibbs, about two miles east of the present city of Pontiac, where the church of Pontiac was organized in 1822. Her husband, not then a Christian, but subsequently and for many years an honored deacon of the church, accompanied her, and together they wended their way through the forest by an Indian trail, crossing the bridgeless river upon a log.

After four years of what must have been a lonely life amid these wilderness surroundings, the little band at Pontiac was cheered by a visit from Rev. Elon Galusha, "the ardent and gifted missionary of the New York Baptist State Convention," of which organization Dr. Haskell speaks as "our first and long faithful mother in the Lord." He proceeds to say: "Brother Galusha came to Pontiac on an itinerant mission in 1822. Here he preached in the wilderness, and led in the organization of the first Baptist

¹ The Michigan Baptist State Convention, meeting at Pontiac in the autumn of 1886, and before which the paper from which we quote was read.

church in the Territory." The first Baptist minister of whom we learn as resident in the Territory is Orestes Taylor, who made his home at Stony Creek, in Oakland County. He was never ordained, holding only the office of deacon, and preaching as a licentiate. He is spoken of "as a good and useful man, the head of a large family, for whom his hands were diligent, and who perpetuated his usefulness by their own work in the churches."

In the summer of 1824 the church at Pontiac found a pastor in the person of Rev. Elkanah Comstock, the first ordained minister to become thus a resident in Michigan. He had volunteered to the Convention of New York for missionary service in this then remote region. A native of New London, Conn., he belonged to a family bearing a name noted among seafaring men, while one of the number attained to the honors of authorship as a writer of books upon chemistry and natural philosophy. Besides his service at Pontiac, Mr. Comstock saw under his labors the organization of two other churches, at Troy, in 1824, and at Farmington, in 1826, both in the same section of the State as Pontiac. His health failing after ten years of faithful and self-sacrificing service, he returned to his early New England home, and there died.

The second ordained Baptist minister to settle in Michigan, Rev. Moses Clark, is noted in the denominational history of that State as having preached the first sermon heard in what is now Ann Arbor, near

which place he made his home in 1825. He led in the organization of the church at Ann Arbor, in 1828, and was its first pastor. His record is that of a good and useful man. "The third pastor that we learn of," says Dr. Haskell, "was Rev. John Buttolph, who settled in Troy in 1826. He died with this church the same year. His memory was long perpetuated as that of a loved and successful pastor, a character that was reproduced in his son, also one of the early ministers in the State, who died while yet young, and sleeps by his father's side in Troy."

Connected with the beginnings of Baptist history in Detroit is the name of Rev. Henry Davis, who, upon the completion of his studies at Hamilton, was drawn westward by his interest in work on mission fields. Detroit is described as being, near the time of these beginnings, "a muddy and cheap village of one thousand five hundred inhabitants," although its career of growth into what it now is must have begun not long after. It was in 1827 that Mr. Davis, with his young wife, like-minded with himself, came to Detroit. There was already an academy in the place, where meetings were first held, and baptisms in the river soon became a spectacle awakening popular interest. A church was organized in 1827. "The New York Baptist Convention stood nurse to the babe, Elisha Tucker of Fredonia, presiding and preaching." Of laymen who were leaders then and long after, such names are mentioned as Francis P. Browning, R. C. Smith, S. N. Kendrick, and others.

Other of the early ministers in the Territory and State were identified with enterprises such as Indian missions, education, and State missions, of which mention will be made in their place. Isaac McCoy, as missionary to the Indians, came to Michigan from Indiana in 1822, Rev. Leonard Slater in 1826, Rev. A. Bingham in 1828.

As connected with beginnings in education, the name of Rev. Thomas W. Merrill stands prominent. His life and service in Michigan cover a period of almost half a century, his arrival in the Territory occurring in 1829 and his death in 1878. The son of a Congregationalist minister in Maine, he afterward became a Baptist, and was baptized by Dr. Baldwin of Boston. Educated at Waterville and Newton, he chose the West as the scene of his life and labor, coming to Michigan upon graduation at the seminary. He embarked almost immediately in educational enterprises, the ultimate fruit of which was the college at Kalamazoo. Associated with his own, in this sphere of service, are the names of Judge Caleb Eldred, Mr. Browning of Detroit, Judge Manning, and others, whose record is in the educational history of the State.

Many other names noted in the early Baptist history of Michigan would deserve special mention here did limitations of space permit. Connected with beginnings at Adrian is the name of Rev. T. Bodley, under whose labors the church there was organized in 1832. "A man of mark" was Rev. J. S. Twiss, who was pastor of the Ann Arbor Church when it assumed

its present location and name, this also being in 1832. While "a preacher of strength and vivacity," of high character in all respects, "his hatred of oppression and everything that degrades man, took forms of expression which one does not forget." One such quoted of him is, "Only let your politics be as becometh the gospel of Christ." Another is, "Since we have no horns, what is the use of shaking our heads as if we had horns."

Dr. Haskell, of whose contributions to Michigan Baptist history we make such free use, came to the State in 1847, as pastor of the First Baptist Church in Detroit. Of his distinguished service as a denominational leader, as also that of others, we shall have more to say in subsequent pages.

Although Baptist pioneer life in Wisconsin began much later than in the States so far under view, the conditions of it were very much the same. Those portions which lie along or near the border of Northern Illinois and along Lake Michigan, were naturally first settled, and here Baptist history in the State begins. Of the church at Brothertown, composed of converted Indians, we shall speak later, and in another connection. The first church to be organized with a white membership was at Prairieville, now Waukesha, its first settled pastor being Rev. Absalom Miner, who after leaving the ministry as a settled occupation, long remained as an honored citizen of the place he had helped to found, and a valued member of the church he was the first to serve as preacher. Of those associated

with him in both the early and the later Baptist history of Waukesha and Wisconsin, we name Mr. W. D. Bacon, a man of marked executive ability and a stanch friend of all good enterprises. For many years he was a valued member of the Board of Trustees of the old University of Chicago. Churches in Milwaukee, Racine, Kenosha, then named Southport, soon followed. Rev. Richard Griffin was first upon the ground in Milwaukee as a Baptist preacher. By him the First Baptist Church in that city was organized on November 19, 1836. In 1841 it became the North Greenfield Church, but in February, 1842, was reorganized by Rev. Peter Conrad as the Baptist Church in Milwaukee. Mr. Conrad was followed in 1844 by Rev. Lewis Raymond, whose ministry there and at Chicago continued during many years. At Racine, in the year just mentioned, Rev. S. Carr was pastor. Rev. James Delany, of whom there will be more to say soon, found him there on his own arrival in the State in 1844. "He owned the mere shell of a building in which he taught a private school. The church worshiped in that room."

More to the west in the same section of the State, ministers named Lake and Burgess, with Rev. Peter Conrad, before mentioned, were laboring, the churches of East Troy, Mukwanago, Spring Prairie, Geneva, and Walworth being fruits of their toil, organization of these churches occurring between the dates of 1837 and 1842. Especially to be mentioned is Rev. Henry Topping, in connection with whose name Rev. James

Delany, himself one of the pioneers, as we shall see, writes :

Two brothers, members of a church in Western New York, visited Wisconsin in 1836. They traversed Walworth County. A tract long called Delavan became a magnet to them. They bought a large portion of it at the government price, one dollar and twenty-five cents an acre. They were resolute Christians, strong temperance, anti-slavery, and anti-secret-society men. Quite a colony came with them from the church in New York, of which they had been prominent members. These then were the materials for a new church, and it came to view in due time. This body—the church in Delavan—has always sustained itself; it has never been a beneficiary for one hour. The first Baptist church edifice in Wisconsin was built by this church. Its offerings to benevolent agencies are not trifles. Elder Henry Topping took charge of this excellent interest somewhere about 1839. John H. Dudley succeeded him in 1844. That year Rev. H. W. Reed came from Western New York and took charge of a little church at Whitewater, organized two years before by Elder Winchell, its first pastor. A church came into existence at Beloit soon after 1840, a substantial meeting-house being built in 1847. That has always been a good church.

Another of Mr. Delany's characteristic sketches we must copy :

About 1836 came a family from Western Virginia to the new Territory. A slim-looking boy was one of the household. There was then no bridge on the Milwaukee River. This modest youth first crossed the stream in a birch canoe. The family settled eight miles from the lake. An old-fashioned forest was around them. It frowned upon them and seemed to bid defiance to the rude intrusion they resolved to make on its solitude. There were some busy Methodists, and a few

Baptists equally active. They held a "protracted meeting" in a log cabin. The boy attended. He was born of God. He read with care a certain book. That made him a Baptist of the purest water. He could not keep still in meetings. That gave proof that he must preach. Well, he did so. He made a farm, a good one, and lived on it. He formed a Baptist church. He became its first pastor, the only one they ever had for over forty years. He rose to be a Christian sage, a Nestor in husbandry, an oracle in blameless politics. . . This grand Christian and preacher of righteousness was E. D. Underwood, of Wauwatosa.

We must still avail ourselves of the same graphic pen, with a view to exhibit pioneer Baptist history in Wisconsin on another side :

In the mineral region, the southwestern section of the State, a good deal of Baptist activity was witnessed and felt as early as 1836. In Grant County is a landing on the great river. On a Sabbath day a steamer lay at anchor there. The owner and commander, a man of St. Louis, would not run his boat on that sacred day. He and some of his crew were Baptists. They went ashore, called on some families, shook hands with some loafers, rallied enough to make a prayer meeting. The captain could talk to them in touching style, and he did no doubt talk in that way. Men looked sober, women wept, and the meeting closed. I have been credibly informed that this was the first Baptist prayer meeting ever held in Wisconsin. The date was 1828. The leader was Samuel Smith, afterward the godly Deacon Smith of La Crosse. The landing was called Cassville, and is still so named. In that region N. E. Chapin, a man of devout heart, labored faithfully quite a length of time.

Of the writer of these sketches, and of his early experiences in Wisconsin, we must now speak. A

native of Ireland, born in 1804, a Roman Catholic in his youth, early enlisted as a soldier in the British army, it was while in the East Indian service, as such, that the change came which was to make his life and his career so wonderfully unlike all he had ever dreamed. In 1830, detailed with the artillery corps with which he was connected at Madras, on a special service at Moulmein, Burma, he there came under the preaching and the influence of Rev. Eugenio Kincaid, the earnest and devoted missionary. He had always been tender to religious influences, and in his earlier life appears to have been under such in the form they do sometimes have even among the Catholics. Mr. Kincaid's preaching laid hold upon his convictions, and after some intense experience he became a hopeful and joyful believer. A brother of his being already a priest in the Catholic communion, it was not surprising that his own thoughts should turn in the direction of the Christian ministry. Conversations with Dr. Judson as to openings for such labor in America, finally decided him. Procuring his discharge from the army he came to this country, and after a course in ministerial study at Hamilton, was ordained at Broadalbin, N. Y., in 1838. After pastorates of marked usefulness at Ticonderoga, Granville, and Kingsbury, in the same State, he came to Wisconsin in 1844. We must here be permitted to quote his own language in response to a request by the writer of these pages. It is a picture of pioneer ministerial life and labor worth preserving :

I came up the lakes in 1844. In Milwaukee were about four thousand souls, young and not young. With a family I landed at Racine about midnight, under a drenching rain. I sought and found a man to whom I had a letter of introduction. I had heard of Janesville, and reached it, thinking it was to be my stopping place. Ten or twelve miles off I found a few Baptists. Failing utterly to find even a woodshed in which to shelter a family of six members, through a winter that proved bitter, anywhere in that new village of Janesville, I was forced to accept a chance that came to me in the other place. The chance was to buy a small piece of land on which stood a wooden shell that could not well be called a building. This arrangement was a positive necessity, but it exhausted a purse that was not deep, and never full.

We must retrench, and so resolved to live on three articles, bread, potatoes, meat, if these could be procured. Well, Jehovah-Jireh was thought of, and his loving-kindness invoked. I found some potatoes to be dug. The owner gave me the seventh bushel for digging them. My share was about forty bushels. There were labor and capital, but no want of harmony, no jars. Wheat was to be threshed. Requested to help, I did so, and took my wages in wheat. But it had to be hauled by an ox-team and ground in a mill twenty-eight miles away. It gave us, however, bread enough and to spare. We had some good chairs. One of our neighbors wanted such things, and we let him have them for pork. Wooden benches became substitutes for the other seats. We had no candles, but we were not lightless; lard, afforded by our pork, took the place of lamp oil. We had no eggs, butter, cheese, sugar, milk, fish, or fowl. Nothing came to us from China, or Rio, or any other foreign land or market. To resist the northern blasts I banked up our queer domicile almost to the eaves. That made it appear inferior to a dug-out. Yet I know that many good Christians, many noble women especially, with constitutions painfully frail, suffered darker and soror privations.

One half believes that there might be appropriate quotation in this connection of the familiar line :

Tantae molis erat Romanam condere gentem.

The writer proceeds :

Notwithstanding all those difficulties, evangelical work had to be done, and attempts were made to do it. The first Sunday in October, 1844, I organized the Janesville Baptist Church. I had to take all the parts of the service. The number of members was thirteen, eleven women and two men. I tried to save the interest along that winter. There, at Janesville, was the county seat of Rock County. Religious meetings were held in the court room. Four denominations used it in turn ; the Baptist was one of them. More than once I traveled on foot thirty or thirty-five miles to engage in a sermon. For years the church was in the condition of a weakly infant. At length appeared a young man, not the product of any college, but full of sacred zeal that came from a tender heart. He rallied, encouraged souls by personal talks and public addresses. Fresh life flowed through the whole interest. This young worker, O. J. Dearborn, was ordained and became to the church a successful pastor. He was followed in succession, by two men who afterward appeared as brilliant lights in Chicago, Galusha Anderson and E. J. Goodspeed.

Including the long, devoted, signally able and fruitful ministry of Dr. M. G. Hodge, which came later, it may be truly said that few churches in the Western land have been so highly favored in the pastorates enjoyed, appreciated, and sustained.

Pioneer history must always, of necessity, be imperfect. Only a few even among representative names can be chosen for such a purpose. Happily the con-

nection of special topics in our general subject is such that, although the details in this and the immediately preceding chapter must here pause, they will necessarily be more or less resumed in some of those which follow.

CHAPTER IV

CHURCH BEGINNINGS IN GENERAL

THE interest early manifested by people of the older Eastern States in the religious condition of those portions of the West which, as the century opened, were entering upon a career of such rapid development, was a circumstance highly auspicious. This interest, besides, in certain individual cases assumed a form quite as indicative of a divine call as was that which prompted the origination of missions to the heathen. Two conspicuous examples of it stand connected with the organization of the society to which Western Baptists owe so much. The two men of whom we thus especially speak were John M. Peck and Jonathan Going.

A certain connection between those great movements in the Christian enterprise of modern times, foreign and home missions, is seen in the fact that it was very much under the influence of Luther Rice, the companion of Judson in his first missionary voyage, but at the time we mention called home with a view to interest American Baptists in behalf of missions to the heathen, that Mr. Peck was led to undertake the work which he was to prosecute with unflagging zeal to the end of his long life. About a quarter of a century had

elapsed since the organization, at what is now Cincinnati, of "the first Christian church north and west of the Ohio River," when the two men we have named, Dr. Rice and Mr. Peck, meeting at an Association in the State of New York, found themselves like-minded in the matter of missions at home and abroad. This was in 1815. In 1816 Mr. Peck writes thus to Dr. Staughton, corresponding secretary of the Baptist Triennial Convention: "Ever since I have thought upon the subject of missions I have had my eye upon the people west of the Mississippi, particularly the Indian nations, and have often wondered why no attempts were made to send the gospel to them. I have often thought that if it was my lot to labor among the heathen, the Louisiana Purchase, of all parts of the world, would be my choice."¹ Receiving an appointment from the Triennial Convention, Mr. Peck gives utterance to the enthusiasm with which he enters upon his work in the words: "It is my desire to live, to labor, and to die as a kind of pioneer in advancing the gospel." And this desire was granted him in "labors abundant" during many years, and until the Western frontier had been moved far beyond the point at which he found it.

The attention of Dr. Going was drawn to the needs of the West by letters of Mr. Peck sent to him, as an active member of the Massachusetts Domestic Missionary Society, from the Western field. From that soci-

¹ Quoted by Dr. H. L. Morehouse in "Baptist Home Missions in North America" (Jubilee Volume), 1882.

ety Mr. Peck had received aid in his work after the Board of the Triennial Convention, under the pressure of claims for the work abroad, had withdrawn its own support. Mr. Peck's correspondence with officers of the society, as also with members of it like Dr. Going, had done much to awaken interest in the rapidly opening field beyond the lakes and the river. Mr. Peck and his associates, among them Rev. James E. Welch, had already been upon the Western field some fifteen years, when it was finally decided that Dr. Going, then a pastor in Worcester, Mass., and Dr. Bolles of Boston, should visit that section of the Union, with a view to learn more of its needs and its opportunities. Dr. Morehouse, in the work before cited, quotes from the correspondence of Dr. Going while upon this journey of exploration. He had just passed down with his associates in the journey from Cleveland and Newark to Lancaster, Ohio. Writing under date of May 27, 1831, he thus describes some part of what he had seen: "The population seems to be a sprout just cut from Babel. Our passengers from Cleveland to Newark in the Pittsburg canal boat, consisted of three Connecticut peddlers, and four families who were emigrants for Cincinnati; one of them English, a second Scotch, a third Irish, and finally a German one." In another connection he is quoted thus: "I have formed a short acquaintance with some half a hundred Ohio Baptist ministers. Though they are generally illiterate, they appear to be pious, and many of them devoted servants of our

dear Lord. They exhibit a motley appearance, dressed in all kinds of garbs and colors."

This visit of Dr. Going to the Western field, and the reports brought back by himself and Dr. Bolles, resulted, as is well known, in the organization of the American Baptist Home Mission Society, in the Mulberry Street Baptist meeting-house, New York City, April 28, 1832.

It would be of interest to a record such as we are here making, if it could be known how much at the date of this organization had been accomplished in Baptist occupancy of the field of our present survey. Although between thirty and forty years had elapsed since the work began in the first church organization at what is now Cincinnati, the conditions under which churches were planted and other organizations effected had been wholly unfavorable to any record upon which reliance could now be absolutely placed. While a few of those engaged in this frontier service, receiving aid either from the Domestic Missionary Society of Massachusetts, or from the New York Baptist State Convention, as before mentioned, made reports to these organizations, such reports were necessarily in the main confined to incidents and results of their own ministry, while far the greater part of what was going forward must have been quite beyond their means of information.

Indeed, the work done on the field during this nascent period of Baptist growth was almost wholly by volunteers in the service, to whom scarcely any

thing was of less moment, or by them was less expected, than special compensation from any quarter, or appointment to labor from any source. Their means of support they found very much as other pioneers did, in creating for themselves homes and farms in the wilderness, or in the game they captured, with patient acceptance of whatever of vicissitude, or even privation, might fall to their lot. Seeking amid the vast wilderness which for years was their field, or far and wide upon the lonely prairie, for the Good Shepherd's scattered flocks, or obeying such calls for service as reached them from far and near, intent upon their work, they gave little thought, perhaps none at all, to the fact that a time might come when history would dearly prize every faded leaf of record which should afford glimpses of their story.

A few such glimpses, happily, are afforded us—one in a paper which describes early church planting in Michigan. Mention having been made of men first on the field of what was then still a Territory, the writer proceeds :

These brethren wrought at a time of great privation, and often went from settlement to settlement on foot, by Indian trails, and over poor roads, shared the scanty fare of the pioneers, and received only very limited support. One of them says, that having the care of two churches, he preached during one year in twenty-two schoolhouses, fourteen dwellings, nine barns, three meeting-houses, and one mill, traveled on foot and on horseback one thousand five hundred miles, and received toward his support seventy dollars. Another who lived in Ionia in 1833, says : "Our nearest post-office was in Grand

Rapids, thirty-five miles distant, and the mail was brought to that office from Kalamazoo once in three months."¹

Considering all these circumstances, it must be supposed that Dr. Going had in view more or less an estimate merely, when in his letter of resignation as pastor of the Baptist church in Worcester, Mass., on his return from his Western tour, speaking of the region he had so recently visited, we find him saying: "It is known that the larger proportion of the people are destitute of the means of salvation, while probably a thousand *Baptist churches* are without preaching every Sabbath" (italics our own); that is, have only occasional preaching. Although his language has reference, no doubt, to the entire Western field, including Missouri, still his estimate seems large, especially when it is considered that of our five States, only three can be included, no church having yet, at the time we are considering, been organized in Wisconsin, and less than a score in Michigan, while in Illinois itself there was as yet no Baptist church north of Peoria.

Another estimate,² based, no doubt, upon statistics, places the number of churches then upon the entire Western field at not far from nine hundred. Yet another careful and skillful statistician³ finds the num-

¹ Rev. A. E. Mather, D. D., in a paper upon "The Men who Wrought," read at the semi-centennial of the Michigan State Convention, 1886.

² Dr. H. C. Woods, in his address upon "Home Mission Pioneers," at the Denver Anniversaries in 1893.

³ T. M. Shanafelt, D. D., in a paper read at the Michigan semi-centennial, 1886.

ber of churches in four of these five States, not including Wisconsin or any part of the trans-Mississippi field, to be in 1836, five years later than our present date, one thousand and twenty-five; ministers, five hundred and thirty-seven; and membership, thirty-six thousand four hundred and sixty.¹ Still other figures we find in a circular letter of the South District Association (Friends of Humanity), Illinois, written by Andy Kinney, of Missouri. The date of the letter is 1835, but the statistics given are for a date three years earlier, 1832. In the States of Ohio, Indiana, and Illinois, we find the number of churches placed at six hundred and fifty-one and the membership at twenty-six thousand three hundred and nineteen. If we add to the total churches just given, six hundred and fifty-one, those reported for Missouri, one hundred and forty-six, and seventeen for Michigan, we have eight hundred and fourteen churches on the field covered by Dr. Going's estimate. Even taking into account the fact that many a "church in the wilderness" must have failed to report itself for mention in the record, his "probably a thousand Baptist churches" destitute of stated preaching could hardly at that time have been found within the territory named. Dr. Woods' estimate may, we should think,

¹ The details are as follows: Michigan, 3 Associations, 54 churches, 28 ministers, 2,000 members; Ohio, 26 Associations, 363 churches, 199 ministers, 14,290 members; Indiana, 24 Associations, 358 churches, 160 ministers, 18,058 members; Illinois, 21 Associations, 250 churches, 150 ministers, 7,112 members.

be taken as not far from correct, namely, nine hundred.

There is evidence that the multiplication of churches and growth in membership during these initial years, was after all very rapid; much more rapid than perhaps might at first be thought likely. This was in harmony with what is known of the remarkably rapid development in population. When, in 1826, the Ohio Baptist State Convention was organized, we find the originators of that movement saying that Ohio, which had then been a State only during less than a quarter of a century, had an estimated population of seven hundred thousand, while the number of Baptists in the State was placed at seven thousand.¹ The advance of population in Indiana and Illinois must have been somewhat less, as the former of these acquired Statehood only in 1816, and the latter in 1818; yet at the time of Dr. Going's visit Indiana had been a State during fifteen years, and Illinois thirteen.

It is to be considered besides, how many things would favor a rapid multiplication of churches. Wherever in any settlement, however much in the heart of the wilderness or far remote upon the prairie, a few like-minded Christians would find themselves

¹ We give in this case also the other details: Ohio, 21 Associations, 280 churches, 142 ordained ministers, 24 licentiates, 10,493 members; Indiana, 21 Associations, 219 churches, 152 ordained ministers, 49 licentiates, 11,334 members; Illinois, 15 Associations, 152 churches, 107 ordained ministers, 16 licentiates, 4,492 members.

brought together, often perhaps with little anticipation of such an incident in their pioneer life, they would be quite sure to seek some opportunity for the enjoyment of Christian privilege. Hence the social meeting and soon the church. It would not be so much a question as to means for maintaining a stated ministry, as provision for such opportunity of worship and mutual helpfulness as should sustain their Christian life under conditions so unfavorable, and preserve their families from becoming neglectful of religion altogether. We have noticed one instance already, that of the little church at New Design, Illinois, where the lack of a preacher was supplied by the reading of a sermon, and in that connection also, an example of the manner in which the preacher, in his itinerancy, with little or no opportunity to send forward announcement of his coming, might appear suddenly and unexpectedly among them.

In our study of the process by which the region in Ohio, Indiana, and Illinois, now under view, and at the early date to which we limit ourselves for the present, was sown with churches to the extent intimated, much account must be made of the missionary itinerancy, then so indispensable. The methods of that itinerancy are thus summarized by a skillful pen :

Following up the new settlements, looking up the scattered members of Eastern flocks, confirming the faith of those living without religious privileges, reclaiming the wanderer, pointing the unconverted to Christ, preaching publicly and from house to house, under trees, in log cabins, or wherever

a place can be found, establishing prayer meetings, organizing churches and Sunday-schools, distributing Bibles and tracts, raising money for meeting-houses, baptizing in the streams of the wilderness—these are some of the things entering into the service of pioneer missionaries as they itinerate through the new sections of the West.¹

An example may be seen in this following extract from a report by Rev. John M. Peck, writing to the Massachusetts Domestic Missionary Society in 1822 :

I have been absent from home fifty-three days; have traveled through eighteen counties in Illinois and nine in Indiana, rode nine hundred and twenty-six miles, preached regular sermons thirty-one times, besides delivering several speeches, addresses, and lectures. I have been enabled to revive three Bible Societies which would never have been reorganized but for my visit; to establish seven new societies, to visit and give instruction in the management of two societies which had been formed without my aid, and to provide for the formation of four others. I have aided in forming three Sabbath-school societies, and in opening several schools where no societies exist, and improved important opportunities to aid the great cause in various ways.²

That “division of labor” which is now carried to such perfection in frontier work was evidently then not thought of. The itinerant Baptist preacher was home missionary, revivalist, Bible agent, Sunday-school missionary, all in one, with miscellaneous service in “speeches, addresses, and lectures.” Many of the duties of pastor would also fall to his share:

¹ Dr. H. L. Morehouse in “Baptist Home Missions,” p. 525.

² Quoted by Dr. Morehouse in footnote on p. 304.

house-to-house visitation, leadership in the discipline as well as in the formation of churches, with frequent baptisms in "the streams of the wilderness."

Of one of these itinerants, Rev. John Lee, whose name even, at this late date, can be known to but few, the following has been furnished us :

John Lee was a very unique man ; nobody like him. Born and reared in England, uneducated in the school sense, with much of the Yorkshire accent and a large share of inherited devotion, he came to America when quite a young man and entered the ministry. His natural abilities were fine. His inspirations all centered in the gospel. The Bible was his whole library, and it is astonishing how thoroughly conversant he was in it. He seemed to have no inclination to the pastorate. He was not an evangelist, not a revivalist, in the modern sense of the word. He was an itinerant, always floating from place to place. A good, safe, sound, earnest preacher, thoroughly Baptistic, and always, everywhere, cordially welcomed. His want of refinement was overbalanced by his known and acknowledged innate goodness. He was a living exemplification of the doctrine he preached. He would visit all parts of Southern Missouri and Southwestern Illinois, with a little bundle tied up in a handkerchief swung on his shoulders, a walking-stick in hand. John Bunyan, the tinker, was no more at home in the Bible, more bluntly to the point in phrase, than was this John Lee. Uncouth, awkward, ungrammatical as he was, the stranger soon realized that he was no ordinary man in the pulpit. He never married, but lived and died an unmarried man. How he managed to have bread to live on, but few knew. He never would allow a church to pay him for his labors, nor would he accept missionary money. The facts were that a few benevolent friends in St. Louis maintained him in the work to which he gave up his life.¹

¹ W. F. Boyakin.

This instance may perhaps represent a class. It is not, however, to be supposed that it represents pioneer itinerancy in these States in general. There were cultivated men engaged in this self-denying labor, with gifts which would have won distinction in other spheres of ministerial service. Such distinction, indeed, was ultimately gained by many of them in their later life, when "the little one" in whose nurture they shared had "become a thousand," and "the small one a strong nation."

One of these, named once already in these pages, is still living (1894), William M. Pratt, D. D. We may instance his early career, as described by President Stott, for an example of the manner in which itinerancy in missionary service associated itself with other work indicative of culture and versatility. On arriving at Indianapolis, Indiana, he served there as pastor, and at the same time founded and carried on a school for young ladies. "Dr. Pratt," says our correspondent, "was a man of so large mind and heart that his influence rapidly extended. He preached the gospel with such power that men were constrained to bow down to God. . . He was so self-poised that nothing ever disturbed his presence of mind." His instrumentality in the founding of the churches at South Bend, Mishawaka, Logansport, and Lafayette, has already been mentioned.

Another example of an association by an educated man of various labors in the founding of churches was that of Rev. W. F. Boyakin, by whom the

church at Salem, Illinois, was gathered, and at the same time a school opened which grew, in time, into an academy for young women. Later, in 1843, Mr. Boyakin became pastor of the Baptist church in Belleville, an important center in that part of the State. Here he was brought into association with remarkable men, influential like himself in the early Baptist history of the State. Prominent among them was Rev. James Pulliam, who came to Illinois not long after the Lemens. Upon what was originally his farm, the city of Belleville, it is said, now stands. Belleville was the county-seat of the first county organized within the limits of the then Territory, and of its church, one of the earliest to be founded within the Territory, Mr. Pulliam was the first pastor. Mr. Pulliam, while sharing in the kind of service then expected of a minister, was a man of wealth, as wealth was then estimated, and gave liberally of his means in meeting the various demands of missionary service in the regions around.

Connected with the kind of labor of which we have spoken, incidents often highly picturesque occurred which we find from time to time mentioned in such current record as has been preserved. One of these we may select as an illustration. It is based upon the report of a missionary in Illinois:

The meeting was held in Pike County, at Pleasant Vale. We had no meeting-house, but log huts were erected around the preaching ground. The preaching stand was raised on two logs under a wide-spread oak ; a beautiful spring, rising

in the vicinity, formed a creek which skirted one side of the ground we occupied, and furnished the most agreeable convenience for baptizing. The shade of the trees which skirted the adjoining woods, a clear sky, and the presence of a large, serious, inquiring, delighted congregation, together with the generous hospitality which was used on the occasion, all contributed to render this a meeting of most interesting character. But the best of all was, God was there in power and much mercy. It was indeed a season of peculiar refreshing to Christians, and many were convinced and converted to God.¹

Different in character is the following, from the same official source. A missionary writes :

Having an appointment in the court-house at ———, a Roman Catholic was hired to keep the people out of the court-house. He accordingly took two guns, which he loaded, and swore that he would shoot the first preacher that darkened the door. Apprised of these movements, we met in the suburbs of the town, under the shade of a beautiful elm tree, where I blew the silver trumpet of the gospel to a crowd of attentive hearers.

Associated with the planting of churches now centers of populous and refined communities, are other incidents which help to reproduce the surroundings amid which such beginnings were made. We select for this purpose the beautiful town of Granville, Ohio, notable in the educational history of the country as the seat of Denison University. This portion of the State was first settled by families who had originally come from Wales, and who, after a temporary resi-

¹ Annual Report of American Baptist Home Mission Society for 1839.

dence in Pennsylvania, finally came to Ohio and fixed their homes at what is still the center of a Welsh community, bearing the name of Welsh Hills, some three miles from Granville. The patriarch of this community was Theophilus Rees, described as "a gentleman and a scholar, a man of intelligence, integrity, and of great usefulness to his countrymen and the church." This gentleman, in 1802, made his home "in the wilderness about one mile and a half north of the present village of Granville." Three years later, in November, 1805, the Granville Company took possession of the site where the village of Granville, with its prosperous schools, now stands.

The incident we are to relate describes a most welcome surprise with which Mr. Rees was greeted on a Sabbath morning in 1805. During three years no opportunity had occurred of participation in exercises of religious worship. His cows had strayed away, and one Sunday, hearing a lowing of cattle which turned out to be those of the Granville colony,—of whose arrival he had not heard,—he set out toward them, thinking they were his own without any doubt. As he ascended the hills overlooking the town plat, he heard the singing of the new settlers in the act of public worship. He stopped till by accurate listening he caught the direction of the sound, and went on over the brow of the hill, where he saw on the level before him, a congregation engaged in public worship in the forest. On reaching home he informed his wife of what he had seen, adding, "These must be

good people, I am not afraid to go among them"; and though imperfectly acquainted with the English language, he enjoyed with much relish the opportunity thus unexpectedly provided.¹

In 1808, a Welsh Baptist church was organized at Welsh Hills, which continued to be known as the First Regular Baptist Church of Granville, the settlement where it was planted being within the limits of Granville Township. In 1819 the Baptist church in the village of Granville was founded, and the former church then took the name of the Welsh Hills Baptist Church, which it still retains.

It must be with a thrill of interest that the present generation of Baptists in that interesting locality recalls the gathering of worshipers in the heart of what was then a wilderness, although now a region redeemed and beautified with what is best in civilization, and the thankful joy with which the songs of Zion were heard echoing among the tree-tops and along the lonely hills.

The church life and the type of Christian character developed under conditions such as we here describe, are deserving of particular mention. That these should take their tone, more or less, from the manner of life generally inseparable from circumstances such as accompany the settlement of new regions, more especially when means of inter-communication between these and the older ones left behind are very imper-

¹ Howe's "History of Ohio," quoted by Isaac Smucker in "History of the Welsh Settlement in Licking County, Ohio."

feet, was inevitable. Western character and Western life, in general, assumed characteristics of their own, and of this, church life and Christian character largely partook. In many things the points of contrast were upon the whole favorable to the new communities. Energy of character would naturally result from encounter with such an environment as the Western man found himself confronting. When the pioneer or the pioneer minister must even go to his place of worship with his gun in his hand, prepared for encounter with Indians or with savage beasts, he would naturally acquire a habit of dealing with even hard conditions of life in a spirit of manly constancy, and with courage not easily daunted. The manner of life on the frontier, besides, always tends to develop a freedom of idea and habit as to social customs such as in older communities might attract unfavorable attention, yet be matters of course in the newer ones.

Of these peculiarities the religious life naturally partook. An effect was seen in two directions. Some, the spirit of Western life, its freedom from all bondage of custom and routine, predisposed toward the reception of new doctrines and practices in religion, in such a manner as to prepare a way for whosoever might come declaring "some new thing." Upon the other hand, Western sturdiness might be expected to brace itself against innovation of every kind, in such a degree as to carry orthodoxy itself to an extreme. Upon the whole, the type of Christian character and of church life so developed was a noble one. No-

where upon the continent were Baptists as a rule more true to fundamental principles and New Testament standards in faith and practice than in these Western States. Nowhere were the responsibilities of a testing situation more loyally met, or the hard work of laying foundations done more in a spirit of loyalty and fidelity.

Many things, no doubt, were divisive in their necessary influence and effect. Dr. Daniel Shepardson writes as follows:

The ministers of the period were not, as a rule, liberally educated, and the churches were not generally taught to send the gospel to the heathen. They had come together from different quarters with different views. The Bible was supreme authority, but its teaching was differently understood. Some of the people were Arminians, but a large number were Calvinists. Some believed in the use of means to a certain extent, but were careful not to take the work out of the hands of God. Bible, tract, and missionary societies, with Sunday-schools, were not found in the word of God. It might be right for a person to teach his own children on Sunday, to call in the children of his neighbors, to ask capable instructors to help, etc., but still, a Sunday-school was a human notion not authorized in the Scriptures. So it might be right to teach the gospel to impenitent neighbors, or even to the Indians, whether near at hand or hundreds of miles distant. But the Bible says nothing about missionary societies. The anti-mission spirit was not fully developed for some thirty years; yet the processes of its growth are here very clearly seen. Anti-slavery views also abounded, while even at a very early day there were churches which refused fellowship with churches in the South because of slavery.

One example we may give of the manner in which,

in the lack of such generally accepted articles of faith as are now in use, churches on this Western field in their organization constructed articles for themselves. The church in Dixon, Illinois, originating under the ministry of Rev. Thomas Powell, dates its record from the year 1838. Sixteen articles of faith were adopted, simple in form, but fundamental and comprehensive.

(1) We believe in the existence of God, the doctrine of the Trinity, and the inspiration of the Old and New Testament Scriptures ; (2) the original happiness and present depravity of man ; (3) the atonement of the Son of God ; (4) the effectual operation of the Holy Spirit, the conviction and regeneration of sinners ; (5) the necessity of repentance for sin, faith in the Redeemer, and obedience to the gospel in heart and life ; (6) justification by faith, imputed righteousness ; (7) sanctification by the agency of the Holy Spirit ; (8) the perseverance of the saints to eternal glory ; (9) the resurrection of the dead and general judgment ; (10) the perfect happiness of the righteous and the endless misery of the finally impenitent ; (11) we also recognize the independence of every gospel church, the ordinance of baptism, and the Lord's Supper ; (12) baptism to be administered by immersion only, and on credible profession of faith ; (13) baptism and conformity to the gospel preparatory to communion at the Lord's table ; (14) the office of pastor and deacon in each church ; (15) the sacred observance of the Lord's Day as a day of Christian worship ; (16) the duty of praying and laboring to sustain the gospel ministry and diffuse the influence of truth throughout the world.¹

¹ From a historical paper read at the "roll-call" of the Dixon Baptist Church, at its fiftieth anniversary, October 24, 1893, by Mr. J. T. Little.

In another paper, read upon the occasion mentioned in the foregoing footnote,¹ sketches are given of members prominent in the early history of the same church, some of which illustrate the Christian hospitalities that relieved the hardship and loneliness of pioneer life. The city took its name from that of one of its founders, of whose wife it is said :

Mother Dixon, as she was familiarly and reverently called, was one of those noble women through whose lives and labors the world is made better. The whole aim of her life seemed to be to serve her Master with her whole heart and strength. . . . Her kindness to the poor, her care of the sick, her cordial welcome to the stranger, and her hearty God-speed to the traveler, remain as sweet memories to many yet living.

The time had not yet come, at least in the West, for that active interest in movements of Christian enterprise and reform upon a large scale, seen of late years among Christian women of our own and other countries. The Western wife and mother was none the less a gracious force to be accounted of among those who have created Western society and Western life in their best forms. Her kindly greeting to the lonely and weary traveler, her fortitude under circumstances so unlike those under which her own life may have begun, her tender assiduities in the home circle, however rude the surroundings—these in such instances as many yet living can recall, are worthy of distinct mention as among the influences which have made Western society what it now is.

¹ By Prof. Eli C. Smith.

CHAPTER V

AT THE CHIEF CENTERS

BRIEF mention has already been made of the planting of churches in Cincinnati, Detroit, Milwaukee, and Chicago. Additional particulars of early history at these points, and at one or two others of like prominence, will here be in place.

The early history of Chicago was a troubled one. The Pottawatomie Indians refused to relinquish their claim to the territory so long owned by them, including the site of what was then but a crude village; a claim asserted, as is well known, in the massacre at Fort Dearborn in 1812. A formal cession, however, of the claim was made by them at a large gathering of the tribe, seven thousand in number, held in Chicago in 1833. This relieved Northern Illinois and adjacent regions of further apprehension on these grounds, and Chicago very soon entered upon the career of growth and prosperity of which the present is the outcome.

It was in the same year as this notable Indian assembly with its important consequences, that the correspondence took place which brought to Chicago its first Baptist missionary and pastor. Among those who had recently made their homes there, was Dr.

John T. Temple, son-in-law of Dr. William Staughton, an earnest Christian man and a Baptist. In a letter from him to Rev. C. G. Sommers, of New York, occurs the following passage :

We have no servant of the Lord Jesus Christ to proclaim the glad tidings of salvation. I write to beg you will see Dr. Going, and ask that a young man of first-rate talent, whose heart is in the cause of Christ, may be sent out immediately, before the ground shall be occupied by some other organization. I will myself become responsible for two hundred dollars per annum for such a missionary.

Rev. Jeremiah Porter, a Congregationalist minister, had for a greater or less time served as chaplain at Fort Dearborn, and as preacher to a congregation in the village. The Methodists also had a preaching station in the place, served by "old Father Walker." Dr. Temple's language in the letter, however, clearly implies that there was, as yet, no "other organization."

At the time when Dr. Temple's letter came into the hands of Dr. Going, then Secretary of the American Baptist Home Mission Society, a young man, Allen B. Freeman, at the Hamilton Literary and Theological Institute, now Colgate University, was on the point of finishing his studies. He was the son of Rev. Rufus B. Freeman, of Central New York, and was at this time twenty-seven years of age, having been born in 1806. Dr. Temple's letter was sent to him by Dr. Going, with the offer of an appointment as missionary of the society to labor at Chicago. The

offer was accepted, and Mr. Freeman arrived upon his field in August, 1833. Dr. Going, in the letter of introduction to Dr. Temple, spoke of him as "a talented, pious, and efficient man."¹

A house of worship was almost immediately begun. The few brethren with their limited means could not plan largely in this regard. The late Cyrus Bentley, Esq., of Chicago, in his history of the First Baptist Church speaks of the house as "an humble edifice, designed both as a place of worship and as a school-house, and cost when completed the sum of six hundred dollars, of which one hundred and fifty dollars was in arrears, and remained as a debt upon the property." On October 19 of the same year (1833) a church was organized with fifteen members; the only Baptist church, with a single exception, then in Illinois north of Peoria; the exception being the Aux Plaines Baptist Church, which had been organized a few months earlier.

The devoted service of the young missionary pastor was to continue during only the brief period of one year and a half. In the meantime Mr. Freeman extended his labors as much as possible into the adjacent settlements, a service attended with much labor and

¹ Dr. William Dean, the veteran missionary, a classmate of Mr. Freeman, has written of him: "At our graduation, in 1833, we were ordained together at Hamilton, at the close of the commencement exercises. Rev. Jonathan Going preached the sermon. John M. Peck also took part in the ordination. After this I attended his wedding and saw him and his bride start to plant churches in Chicago."

exposure, the country being so new, the roads so bad, and the means of travel so imperfect. Several churches were organized, and the ordinances administered. One of these was at a place named Long Grove, now Bristol, some fifty miles from Chicago. There, early in December, 1834, Mr. Freeman baptized a young man named David Matlock, afterward a useful minister. As he was returning homeward, the horse upon which he rode gave out, and much of the journey had to be made on foot in stormy weather and consequent great exposure. A fever was the result, of which he died, December 15, 1834. Among his last words were these : "Tell my father that I die at my post and in my Master's service."

The early death of Mr. Freeman was greatly lamented. He had won not only a place in the warmest affections of those in whose service he labored, but a lasting place also in the early history of the denomination in Chicago and Illinois. His name is to be recorded with those of many other men thus early called to higher spheres of service, whose memory remains in the churches as a treasure and an inspiration. It is deeply to be regretted that in changes occurring upon the present site of Chicago, all knowledge of the place of his burial has been lost, so that it must be said of him as of the great Israelitish leader and prophet, "No man knoweth the place of his sepulchre unto this day."¹ In the present

¹ "The Western Christian," one of the earliest Baptist papers in the West, in a notice made of these events while the memory

house of worship of the church founded by him there is seen a befitting memorial. The north vestibule has a tablet with the following inscription :

In Memory
of
ALLEN B. FREEMAN.
Born 1806 ;
Founded this church
October 19, 1833 ;
Died December 15, 1834.
“I die at my post and in my Master’s service.”

Details of Baptist history in Chicago must in the main be reserved for a later page. Nine years passed before a second church came into existence; the new organization being due in part, no doubt, when it came, to the spread of population to the west side of the river, but in part also to the appearance on the scene of that issue, so divisive in its effect and which influenced so much the history of years soon following, of which we have such frequent occasion to make mention. Members of the church pronounced in their anti-slavery views withdrew, in 1842, along with the pastor, Rev. C. B. Smith, and organized a second church on the west side of the river, giving it the

of them was still fresh, says of Mr. Freeman: “His fellow-students will long remember the last prayer meeting they enjoyed together in that institute” at Hamilton. “His death was that of a Christian; it was glorious, it was triumphant. It was almost like heaven to stand at his bedside.” Mrs. Freeman, who was in all things likeminded with her husband, afterward became the wife of Rev. Alvin Bailey.

name of the Tabernacle Baptist Church. In this church Mr. C. N. Holden was, if not from the very first, certainly during nearly all its history until 1864, when important changes occurred, a leader, as also in enterprises of reform characterizing the interval of nearly a quarter of a century between the dates just named. In educational enterprises of the denomination centering at Chicago, he also shared actively and influentially.

Of what was occurring at two other important centers in Illinois we must now speak. It was in 1836 that Springfield became the capital of the State. A Baptist church was then already in existence, having been organized with eight members. "There were" at that date, "only four Baptist churches in the State of Illinois which were what might be termed missionary Baptist churches."¹ The first pastor of the church was Rev. Aaron Vandever, who remained in service five years. An Association was already in existence, called the Sangamon Association, composed of "five or six small anti-mission Baptist churches in the vicinity of Springfield." With this Association the Springfield Church became connected in the first years of its history.

The church, however, soon found itself out of sympathy with others in the Association upon the then all-engrossing question of missions and other forms of special organization in the interests of religion and

¹ "History of the Springfield Baptist Association," by Rev. Edwin S. Walker, of Springfield, Ill.

reform. In 1835 or 1836 two brothers, Charles B. Francis and Josiah Francis, came to Springfield from Pittsfield, Mass., where they had been active members of the Baptist church. "Monthly concerts of prayer for missions had been for some time observed by our churches in the Atlantic States. To introduce their observance here at the West, among anti-mission churches, was no easy service. Mr. C. B. Francis, however, with an earnest zeal in the service of his Master, commenced by inviting members of the church to his house to read and talk over the news from Dr. Judson and other missionaries in the foreign field."¹ The result was that the church soon found itself out of sympathy with others in the Sangamon Association. The organization of the Springfield Baptist Association soon followed, in the year 1837, composed of such churches in that section of the State as were in sympathy with missions and other like objects.

In 1836 Rev. Aaron Vandever was succeeded by Rev. Jonathan Merriam, a native of Passumpsic Valley, Vermont. "A stalwart man in both body and mind," and who had studied for the ministry, like so many others whom we name in this history, under Dr. Staughton, at Columbian College, Washington, D. C. We shall here, in the present case, anticipate subsequent events so far as to mention, with the brevity which limitations of space compels, changes in the pastorate during years following. These were

¹ Rev. E. S. Walker.

principally as follows: O. C. Comstock, D. D., one year in 1839; H. W. Dodge three years, 1840-43; Gilbert S. Bailey, 1846-50; Thomas C. Truesdale, 1850-52; William Sym, 1853-55; N. W. Miner, 1855-69, fourteen years, a ministry characterized in an unusual degree by spirituality and an earnest evangelism; N. Pierce, 1870-73; M. H. Worrall, 1874-78; J. L. M. Young, 1879; under his pastorate the North Church, an unsuccessful second organization, became united with the older one, thus forming the present Central Baptist Church. Under the ministry of Rev. F. D. Rickerson, who followed, the present spacious and handsome house of worship was built. The pastorate, still later, of Rev. O. O. Fletcher, D. D., gathered a strong congregation, which fully held its own under that of Rev. Euclid B. Rogers, his successor.

Owing partly, perhaps, to its location in the capital of the State, this church has been favored with influential laymen to whom the church has itself been much indebted. We name, as examples, besides those mentioned above, John Hay, Gen. Mason Brayman, Hon. John M. Palmer, United States Senator, and Hon. Jesse B. Thomas, of the Illinois Supreme Court. Deacon W. W. Watson was, during many years, with Josiah Francis, a pillar in the church.

Peoria, in Illinois, claims especial mention here, on account of its position as perhaps the second city in the State in point of population, as well as because it was the first point of like importance held by Bap-

tists in Central Illinois; yet not less because of the place held in the Baptist ministry of the State during many years by one of the later pastors, Rev. H. G. Weston. The Baptist church of Peoria appears to date from the year 1836, its organization with ten members occurring in that year, Rev. Alexander Ridler being the pastor. After this came Henry Headly, who had been ordained soon after the organization of the church. These two pastorates lasted each only one year. In 1839 came E. W. Gardner, remaining until 1842. In the following year he was succeeded by Rev. I. D. Newell. In 1846, Mr. Newell being still the pastor, the first house of worship was built, after a severe struggle and with many sacrifices on the part of the members. Following the dedication a fruitful revival was enjoyed, Rev. Morgan Edwards, "the Sailor Preacher," assisting the pastor. Mr. Newell resigning to become agent of Shurtleff College, he was succeeded, in a happy hour for the church and for the denomination in the State, by Rev. Henry G. Weston, whose pastorate, to last during thirteen prosperous years, began Nov. 1, 1846.

Mr. Weston, born at Lynn, Mass., was the son of a Baptist minister, Rev. John E. Weston, who at the time of his son's birth was connected with "The Christian Watchman," the Baptist paper at Boston. Baptized at the age of fourteen, a graduate at Brown in 1840, and at Newton in 1843, ordained in that year at Frankfort, Ky., Mr. Weston came at once to Illinois, serving as a missionary at his own charges,

in Tazewell, Woodford, and McLean counties. In 1859, after thirteen years of most fruitful service at Peoria, he accepted the call of the Oliver Street Church in New York City and the presidency, which he still holds, of the Crozer Theological Seminary in 1868, entering upon office at the founding of that institution as its first president. In all departments of denominational service in the State his personal influence and judicious counsels were felt to be invaluable, while as preacher and pastor he gained and held the foremost place, not only in the city of his residence, but in the entire State of Illinois.

Other pastors of the First Church at Peoria have been, in late years, Rev. C. E. Hewitt, D. D., and Rev. D. D. Odell. Under Mr. Odell's pastorate the new house of worship, representing in its size and finish the progress which the church had made in its more than half-century of history, was built. His removal to Omaha, Neb., in 1893, left this pastorate vacant.

In a brief sketch of Baptist churches in Cincinnati, we find this graphic passage:

There are few landscapes in Ohio more charming than that which greets the eye from the summit of Mount Tusculum, rising so boldly from the river near the most easterly boundary of the city. The view embraces the broad sweep of the Ohio, the fruitful fields at the south of the Little Miami, the graceful outline of the Kentucky hills, and all the busy life of what was once Columbia, but is now an important section of a great city.¹

¹ Mr. George E. Stevens in "Centennial Supplement of the Journal and Messenger," June 7, 1888.

We have before described the landing at the point so mentioned, of the first Ohio pioneers, and the founding of "the first Baptist church in Ohio or elsewhere in the wide Northwest." "One spot especially," says Mr. Stevens, "will fix the gaze of every Baptist. It is an old burying-ground a short distance above Columbia Station, on the Little Miami railroad. This place will be ever notable in Baptist annals as the site of the first meeting-house occupied by the Columbia Baptist Church. It was built in 1792. The lapse of a century invests the ancient graves, and the foundation stones that here and there mark the site, with intense historic interest." The church so founded, it appears, now bears the name of Duck Creek Church.

The original site of Cincinnati appears to have been some five miles distant from the locality here described, and was occupied by a similar colony of pioneers about one month later than the one at Columbia. A considerable time elapsed, however, before Baptist churches began to be organized within what was to become a city that should embrace Columbia itself, and so much else of the adjacent territory. Baptist meetings were held, with ministers from Baptist churches adjacent, but for some reason it was not until 1813 that a church existed in what was then Cincinnati. In December of that year the church which was in later years known as "the Original and Regular First Baptist Church," was organized. In July, 1815, it took possession of the

house of worship it had built, the sermon on the occasion being preached by Rev. Alexander Denniston.

Many influences divisive in character began to be felt soon after. About this time Alexander Campbell visited Cincinnati, and gained several persons to the adoption of his views. There was also difference of opinion as to fundamental tenets of Calvinism, some inclining to extreme predestinarian views, others holding the more moderate ground. The First Church organized, as just mentioned, was rent in twain, the one part being recognized by the Miami Association as the true First Church, though the name was claimed by the other. Subsequently in 1821, from the former of these two sections of the First Church, the Enon Baptist Church was organized, and erected a house of worship on Walnut street, occupying this until 1841.

In 1828 a remarkable revival was enjoyed in the Enon Church, under the preaching of Rev. Jeremiah Vardeman, of Kentucky. The ingathering of new members was very great, so that a colony numbering one hundred and eighteen went out to form a new church, which, taking its name from the street on which its house of worship was built, was called the Sycamore Street Baptist Church. Causes of division among Baptists of the city still continued. Alexander Campbell was preaching often at the Sycamore Street, and occasionally at the Enon Church. The party which had been left behind in what still called itself the First Baptist Church, held its ground, although much reduced in number. Mr. Campbell had

recently held a famous debate with the infidel, Robert Dale Owen, and had much strengthened himself in public estimation as the result. Under his influence the Sycamore Street Church was steadily swinging from its Baptist moorings, and preparing for what came a little later, the adoption by a majority of its members of Mr. Campbell's views, and change of name to the First Christian Baptist Church of Cincinnati.

It is always spoken of as a most providential circumstance that at this time there came to the city a man suited in many ways to such a juncture, Rev. Samuel W. Lynd. He was simply on a visit to the city, but soon attracted attention. "His broad and cultivated understanding, the moderation of his doctrinal views, as contrasted with the hyper-Calvinism to which many Baptist preachers in this region at that time inclined, together with his clear and logical presentation of gospel truth, at once made strong friends for him with all who listened to his voice. Around him, it was apparent, the elements to which reference has already been made could gather."¹

The result was the organization of the church now known as the Ninth Street Baptist Church of Cincinnati. Its original membership numbered nineteen, fourteen bringing letters of dismission from the Enon Baptist Church, and four from the Sycamore Street. The church was recognized by council, Nov. 9, 1830.

¹ Historical discourse by Rev. S. W. Duncan, D. D., on occasion of the semi-centennial of the Ninth Street Baptist Church, Cincinnati.

Some four months later, the members left of the original First Church came, almost in a body, to unite with the new church, that which they had formerly constituted now passing out of existence. The name, First Baptist Church, appears to have been then taken by the Enon Baptist Church, and by that name it is now known. A Bethel Baptist Church had in the meantime been organized ; so that in the passing of the Sycamore Street Baptist Church into the hands of the Campbellites, and the merging of the original First Church with what is now the Ninth Street,—but at first named from its original location the Sixth Street,—there were at this period three churches in Cincinnati, including what had been known as the Enon, but now the First Church. The Bethel Baptist Church organized in 1829, under the ministry of Rev. John Boyd, disbanded soon after the organization of the new church formed under Dr. Lynd's leadership, most of its members finding a home there.

Thus, at the beginning of Dr. Lynd's pastorate, there had come to be only two Baptist churches in Cincinnati, the First and the Sixth, subsequently the Ninth Street Church. But although the number of churches had suffered diminution, the effective strength of the denomination was made much greater. Causes of division were out of the way, and where there had been collision and debate, there was now union and a growing spirit of earnest consecration to the common service.

It is the purpose at this point, to record only beginnings. We shall add here, accordingly, only that Dr. Lynd's pastorate, which began on the first Sunday of the year 1831, continued until September, 1845, when he resigned to become pastor of the Second Baptist Church in St Louis. In 1836, the house on Sixth Street having become too small, the site at present occupied on Ninth street was purchased and a new house of worship erected, costing thirty-six thousand dollars. The present more spacious one was erected in 1867-68, at a cost of ninety thousand dollars.

The year 1826 supplies a date for the beginning of Baptist history in Detroit.

In the spring of 1826, God had stirred up a few Baptists, who had settled in this then rude city, to earnest longings and prayers for the establishment of church privileges and ministrations among them, while at the same time he was turning toward them and their field the heart of Brother Henry Davis, then about leaving his preparatory studies and entering the ministry. Brother Davis was accordingly led to visit Detroit in August of that year, and was soon invited by the brethren here to make this his field of labor. A room was secured and fitted up in the academy, standing where is now the west front of the City Hall, and early in the summer of 1827 this pioneer of our Baptist cause in our city arrived on the ground and set himself down to his arduous work. He was welcomed, as he had been called, by but two brethren and three sisters.

The first meeting of these few sheep in the moral wilderness with their undershepherd, who had come to fold and feed them, was affectingly interesting. All related their Christian experience, and covenanted to strive together for the establishment of their faith in this city. Stated meetings were thereafter kept up in the academy for preaching, prayer,

and business. On the nineteenth of August, the first candidate for baptism, Mrs. Nancy Cabell, was buried with Christ in that ordinance. The scene was new to the community, and probably the first of the kind ever mirrored in the calm waters of our majestic river. A cloudless sky looked down on a vast and solemnly attentive concourse of people, who followed this witnessing believer to the water's side, and beheld her emblematic burial and resurrection, and seemed, like the crowds who followed her of Samaria to the well, a harvest white for the sickle. Two others were baptized the same month.¹

The council for recognition of the church, meeting on October 20, 1827, was composed entirely of lay delegates, Rev. Elkanah Comstock of Pontiac, the only Baptist minister then in the State, being providentially detained. The churches so represented were only three, Pontiac, Troy, and Farmington. For ministers to conduct the proceedings it was necessary to send to other States, and three such were secured: Rev. Elisha Tucker of Fredonia, N. Y., Rev. Jairus Handy of Buffalo, and Rev. Asahel Morse of Ohio. The sermon was by Mr. Tucker, the charge and hand of fellowship by Messrs. Morse and Handy. Ten persons constituted the membership of the church, including the pastor. Of the four male members, one, Mr. Francis P. Browning, has frequent mention in subsequent annals of the denomination, alike in the city and in the State.

¹ "Historical and Biographical Sketches of the First Baptist Church in Detroit. Presented at the close of its first half-century," September, 1877, by S. Haskell, D. D.

The years which followed were years of painful vicissitude. The pastor's health failing, he was compelled to leave after a year's service. Causes of discipline occurred even in this small body, and though new members came in, others had to be excluded, so that during three years which elapsed before another pastor could be called, the membership never exceeded twelve, while sometimes falling as low as eight. One important gain, however, had been made. Partly through the advice and co-operation of Governor Lewis Cass, valuable property had been secured in the form of lots, upon which a house of worship was subsequently erected. It was a further sore trial to the church that during four years, from 1827 to 1831, its application for admission to the Association was refused. "The cause of this unmotherly treatment," writes Dr. Haskell, "from the churches whose delegates had approved the organization of this younger sister church, was alleged to be, that a faction in the Association complained that the body was too small to be a church, and that it chose to receive as members persons who had been baptized by Pedobaptist ministers. Though thus subjected to prejudice from without and discouragement from within, the feeble body stood with true Baptist adhesion to the principles of religious liberty, meekly asserting her independence as a church and waiting for the door of the Association to open to her with that assertion upon her lips; as in 1831 was the case, when she was freely received."

The term of the next pastorate, that of Rev. Stephen Goodman, from England, lasted only one year, although in that time the membership had increased to forty-five. The year following, 1832, was cholera year, and the church suffered under the natural depression. It had, however, a resolute leader in the person of Mr. Browning, who, although the prevailing disease had found a victim in his own oldest son, cheered his brethren in the struggle, encouraging them especially in steps toward securing a place of worship of their own. In September, 1833, the corner-stone was laid, and in October the walls were up. In 1834 Rev. Robert Turnbull became pastor, continuing in service two years and a half. Soon after his settlement in November of the year named, the house of worship was dedicated, and the church had a home. Succeeding pastors were Rev. O. C. Comstock, father of the missionary, 1838-1839; Rev. Howell Smith, 1839-41; Rev. Andrew Tenbrook during the three years next following, being ordained on occasion of his settlement, and permitted to see, in 1843, twenty baptisms as fruits of his labor. He resigned his pastorate to become Professor of Intellectual and Moral Science in the State University at Ann Arbor. Rev. James Inglis came next, also ordained with this church, and almost immediately favored with a revival in which the church was increased by seventy new members, fifty-three by baptism. The period of ordeal had now passed, and times of prosperity were henceforth to be enjoyed.

As an example of the style of character found so often in the Baptist laymen of the West, not alone in Michigan, but in other States as well, we copy some portion of what Dr. Haskell says of Mr. Browning:

I thank God that the history of this church gives me the privilege of holding up before business men, and especially before young men, a character whose prominent features are so rare and so worthy of contemplation as those which stood out in the person of Francis P. Browning; a man of such mental vigor and industry that, while overwhelmed with the cares of a most extended and embarrassing mercantile business, he could command time and thought sufficient to keep his mind filled with the fresh laden stores of his good library, making him a treasury of instruction to the church, and a companion to learned members of the Eastern ministry, to whom his duties made him known; a man of such devotion to the cause of religion, that his life and property were labeled with the mark of consecration to its advancement; and of such adherence to what he believed to be the church polity of the New Testament, that his energies and his fortune were sacred to the work of fanning and fueling the little fire which he and a few others kindled on this obscure Baptist altar; while at the same time his spirit and heart were liberal enough to render him an active and esteemed co-worker with Christians of every name in their efforts to plant the then untamed soil with seeds of religion, general morality, and intelligence.

Of early times in Milwaukee we have briefly made mention in the Introduction with which our history opens. Between the date at which the young town received a village organization, 1825, and that at which, in 1836, Baptist history there begins, eleven years elapsed. Rev. Richard Griffin then appeared upon the

scene, under appointment by the Home Mission Society. A native of Clinton, Conn., and having already had service as a pastor in Granville, Mass., he came in the year named to what was then a wilderness and not to become a State until twelve years later, in 1848. Upon this wild scene he was to spend nearly all the remainder of his life, planting and fostering the infant churches. By him the first Baptist church at Milwaukee, first also in the Territory, as such was organized Nov. 19, 1836. "Some of the earliest settlers and largest landholders in that vicinity were Baptists, and the first white child born in Milwaukee was the daughter of Baptist parents. They called her name 'Milwaukee.' She is yet living (1894) in California."¹

The early history of the church formed as mentioned above is obscure. In 1841 its name appears to have been changed to North Greenfield, and under Rev. Peter Conrad what is now the First Baptist Church of Milwaukee was reorganized in 1842. Mr. Conrad was a native of Wyoming County, New York. Early converted, he became a student at Hamilton at sixteen years of age, "graduating with honor in both departments, literary and theological." In the year named above he came to Milwaukee, commissioned by the society in New York as a home missionary. Following his pastorate at Milwaukee, we find him spoken of as engaged in like service at Geneva, Prairie du Sac, Wilton, Baraboo, Kilbourne, Berlin, and East

¹ Rev. David Spencer, D. D.

Troy. His great work was accomplished as itinerant missionary under the direction of the State Convention or American Baptist Home Mission Society. "There is hardly a town of any note in the State where he did not sow the gospel seed. He was for many years the missionary apostle of Wisconsin, since he preached the gospel through all that region. He served the American Bible Union as its financial secretary in the State, for a short time. It was while on his missionary tours, preaching the gospel to the destitute, gathering the scattered sheep into churches, that he was most happy."¹

The pastorate of Mr. Conrad at Milwaukee must have been of short duration, as in 1844 we find Rev. Lewis Raymond pastor there. Mr. Raymond like Mr. Conrad was a typical Western man. The species of hardy enterprise required of the pioneer suited his energetic and vigorous manhood. He had been born at Walton, Delaware County, N. Y., in 1807, and had been baptized at the age of twenty-three by Rev. S. P. Griswold, "one of the veteran ministers of New York." In his first preaching, having been licensed by the church at Sydney, he united ministerial service with his business as a builder. He soon settled as pastor at Laurens, and then for eight years held the pastorate at Cooperstown. Being found endowed in an unusual degree for revival preaching, he was called into that service, and for three years, from 1841 onward, was thus engaged in New York

¹ "Baptist Cyclopædia," p. 270.

and Northern Pennsylvania. In 1844 he came to Milwaukee, and continued in service there until 1848, the church gaining under his ministry sufficient strength for the erection of its first house of worship. Mr. Raymond's subsequent labors were as pastor of the Tabernacle Baptist Church, Chicago, and a like service at Sandusky, Ohio, the church there being organized under his ministry. After one year, surrendering this pastorate to Rev. J. D. Fulton, two years of service following for the Ohio State Convention, he came to Aurora, Ill., where he organized a new church, performing a like service at Peoria in 1859. When the war broke out, he entered the army as a chaplain, continuing as such till the struggle was over. From that time till his death at a ripe old age, he was engaged in revival work, East and West, retaining his energy and enthusiasm to the last.

Baptist growth in Milwaukee may be said to date from the erection of the first house of worship under the ministry of Mr. Raymond. It was, however, owing to various causes, slow and marked by many vicissitudes. The pastorate of Rev. T. S. Griffiths, which soon followed that of Mr. Raymond, was nevertheless a fruitful one, while in later years the accession to the membership of men engaged in large business enterprise, with ampler means than were possessed by those who in earlier years had helped to fester the infant cause, made it possible to attempt larger things, and to branch out in forming new churches.

The First Baptist Church in Indianapolis dates its history from 1822, in which year it was organized, with seventeen members. Of these early times, President Stott writes :

The church was constituted in August, 1822 ; Benjamin Barnes was the first pastor, preaching once a month, the place of meeting a log schoolhouse on what is now Maryland Street, between Tennessee and Mississippi. In June, 1825, Rev. Cornelius Duvall, of Kentucky, was called to the pastorate, being followed soon after by Rev. Abraham Smock. Rev. Byron Lawrence, afterward professor in Franklin College, Rev. Ezra Fisher, and others, preached for the church. Among these others were Rev. T. C. Townsend and Rev. J. L. Richmond. In 1843 Rev. G. C. Chandler, first president of Franklin College, became pastor, and served till 1847. He was succeeded by Rev. T. R. Cressey, a very active, enterprising minister, and especially active as secretary of the Indiana General Association, now the State Convention. In 1852 the church called Rev. Sidney Dyer, PH. D., afterward so long connected with the Publication Society. Following him was Rev. J. B. Simmons, D. D., so well known in the denomination ;

especially, we may add, by his service as secretary of the Home Mission Society, with the establishment of freedmen's schools in the South as his particular care. We note, in this place, only these early records of Baptist history at Indianapolis.

On February, 16, 1883, occurred the semi-centennial of the First Baptist Church of Cleveland, Ohio, Rev. Philip S. Moxom being then pastor. A history of the church was on that occasion read by Dea. B. Rouse. The first Baptist preacher to visit the place—

his name not being preserved, so far as we can find—came in 1800, at which time that which later bore the name of "Forest City," must have been a forest indeed. The next mention looking toward a beginning of Baptist history, was the arrival in the place of Moses White, in 1816, and in 1830, Benjamin Rouse. In 1832 a Baptist minister was on the ground, Rev. Richard Taggart, from Rhode Island. Under his preaching some were converted, among them a young man, recently from England, Thomas Goodman. Four of these converts received the ordinance of baptism on January 14, 1833, "stepping from the ice into the water." These, with the persons first named, became the nucleus of the Baptist church formed in February 16, 1833.

Of pastors who came later, Rev. S. W. Adams, D. D., is remembered with peculiar honor and affection. Born in Vernon, Oneida Co., N. Y., in 1815, he became a Christian at seventeen, and soon after fixed upon the ministry as his chosen sphere. Receiving his education, literary and theological, at Hamilton, and graduating from the seminary about 1843, he was in the same year ordained. After serving as supply of churches at Durhamville and Johnstown, N. Y., he accepted, in 1846, the pastorate of the First Baptist Church in Cleveland, continuing in the service until 1864, a period of eighteen years. In the year last named, his active and useful career closed, his death being mainly caused by exposure while in the service of the Christian Commission at the South in

time of the late war. His wife was a daughter of Dr. Nathaniel Kendrick of Hamilton, and upon the death of the latter his memoir was written by Dr. Adams. Few men in the Western ministry have been so highly appreciated for the ability of their ministry, or so admired in their character. His death at the early age of forty-nine was an occasion of keen sorrow not only to the church he had served so long and well, but to the denomination wherever his name had become known.

Dr. Adams was succeeded in 1865 by Dr. Augustus H. Strong, who in 1872 resigned to accept the presidency of the Rochester Theological Seminary. Rev. A. J. F. Behrends followed, but after three years of highly acceptable service, having changed his views upon subjects affecting the Christian ordinances, he resigned, entering the Congregational ministry. In 1879, Rev. Philip S. Moxom began his ministry with this church, his term of service being followed by that of Rev. E. A. Woods, D. D. At the date of our present record, the highly efficient pastor, honored throughout the State, is Rev. A. G. Upham.

Connected with the First Baptist Church, Cleveland, during many years was Hon. J. M. Hoyt, distinguished among Baptist laymen of the country by qualities which brought him into positions of conspicuous service. During thirteen years he was President of the Cleveland Bible Society. Three times in succession, 1867—1870, he was chosen president of the American Baptist Home Mission Society, presiding

at the notable anniversary of this society, held at Chicago in 1867. He was a writer, as well, articles by him in the "Christian Review" commanding attention by their intelligent grasp of great subjects, and their vigorous and manly style. Churches in Cleveland are also much indebted to Mr. John D. Rockefeller, one of whose homes is in that city, his membership being with the Euclid Avenue Baptist Church.

CHAPTER VI

CONFLICTING ELEMENTS

THERE were many things to occasion more or less disturbance of harmony in new communities of the West, at the date at which our history begins. Made up as these communities were of immigrants from sections in older parts of the country having their own diverse peculiarities, these peculiarities were, of course, quite sure to be imported by the incoming populations, perhaps in exaggerated form, while at the same time finding opportunity of propagation denied them in communities more mature. Then, it should be remembered, that ideas and methods in matters of grave concern, now well settled through lapse of time and the test of experiment, were then new, and by many held doubtful even in the older States.

If we instance the subject of missions, it is to be considered that when Baptist history in these five States begins on the banks of the Ohio, the first society of Baptists for missionary purposes—that which originated with Carey and Fuller—was yet to be organized; and that even when that great new step forward in modern evangelism had been decided upon by the two or three earnest men whose example few

or none would now ever think of calling in question, they were comparatively alone in their missionary zeal, even in England itself. The anti-mission ideas of early Baptists in the West seem strange to us now. They would be far more strange, and far less easily accounted for, if it had not been true that what some Western leaders were then saying had been said before them by no less a man than John Ryland, when rebuking the young William Carey for proposing to interpret the divine purpose.

What was true of missions was true of other things. It is natural, perhaps, to assume some peculiar perversity of mind and temper in those who could see no good, but mischief rather, in such an addition to customary church methods as the Sunday-school, or such methods of reform as the temperance society. Even in the land of its birth, the home of Robert Raikes himself, this—the Sunday-school—which now seems a method of Christian work, justified, and even demanded, by the weightiest considerations of Christian duty to the young, and to that swiftly coming future in whose life the rising generation is to actively share, was received with more than suspicion, and had to make its way in face of great opposition, or at best indifference. Of the temperance idea, like things may be said, whether as concerned total abstinence on the part of the individual, or organized effort to destroy what was felt to be an evil, yet an evil tolerated so long as to seem almost to have gained its own right of possession in every community.

These several forms of opposition assumed in the new communities of the West a character more or less exaggerated, yet they were at the time far from being without example even in the most cultured circles, whether in the old world or the new. Still, account must here be made of those facts in Western Baptist history in the early times, especially of the three oldest of the five States under view, Ohio, Indiana, and Illinois, which impart to it in some degree a character of its own in the particulars here considered. Certain men came into prominence, as leaders of opposition to missions, to Sunday-schools, and to temperance societies, who besides this, represented peculiarities of doctrinal teaching notable at the time, and still more or less surviving. A public teacher of this class, a man much talked about in his time, and heard of still, was Daniel Parker. His doctrine bore the name of the "Two-Seed Doctrine," and those holding it were called "Two-Seed Baptists," or from the name of their leader, "Parkerites."

Dr. John M. Peck, in one of his writings at a time when Mr. Parker was still alive and active in propagating his peculiar views, mentions it as "a singular coincidence and mysterious providence, that the year in which Isaac McCoy took leave of the Association (Silver Creek Association in Indiana, organized in 1812) which he had nurtured from the first, the name of Daniel Parker appears in its Minutes as connected with the Lamotte Church in Crawford County, Ill. Dr. Peck goes on to say :

Mr. Parker is one of those singular and extraordinary beings whom Divine Providence permits to arise as a scourge to his church, and as a stumbling-block in the way of religious effort. Raised on the frontier of Georgia (by others he is spoken of as a native of Virginia) without education, uncouth in manner, slovenly in dress, diminutive in person, unprepossessing in appearance, with shriveled features and a small, piercing eye, few men for a series of years have exercised a wider influence on the lower and less educated class of frontier people. With a zeal and enthusiasm bordering on insanity, firmness that amounted to obstinacy, and perseverance that would have done honor to a good cause, Daniel Parker exerted himself to the utmost to induce churches to declare non-fellowship with all Baptists who united themselves with any of the benevolent (or, as he called them, "new-fangled") societies.

His mind, we are told, was of a singular and original sort. In doctrine he was antinomian. He believed himself inspired, and so persuaded others. "Repeatedly have we heard him when his mind seemed to soar above its own powers, and he would discourse for a few moments on the divine attributes, or on some devotional subject, with such brilliancy of thought and correctness of language as would astonish men of education and talents. Then again, it would seem as if he were perfectly bewildered in a maze of abstruse subtleties."¹

It is not easy to explain, at least what was meant by Mr. Parker himself, in the phrase "Two-seed," which in time became so notorious. This at least may be said; the teaching represented by it was that

¹ Quoted in Benedict's "History of the Baptists."

form of antinomianism which carried the doctrine of predestination to its utmost extreme. The following explanation of the doctrine is said to have been given by one who had access to pamphlets and other writings relating to it :

The essence of good is God ; the essence of evil is the devil. Good angels are emanations from or particles of God ; evil angels are particles of the devil. When God created Adam and Eve they were endowed with an emanation from himself, or particles of God were included in their constitution. They were wholly good. Satan, however, infused into them particles of his essence, by which they were corrupted. In the beginning God had appointed that Eve should bring forth only a certain number of offspring ; the same provision applied to each of her daughters. But when the particles of evil essence had been infused by Satan, the conception of Eve and her daughters was increased. They were now required to bear the original number, who were styled the seed of God, and an additional number who were called the seed of the serpent.¹

The former of these constitute the body of Christ, whose salvation is certain ; for the latter no salvation has been provided.

It may be doubted if Mr. Parker's way of expounding his doctrine, assuming the above to represent it fairly, would now be recognized by those at present bearing the name of the sect founded by him. In the "Census Bulletin of Statistics of Churches" for 1893, prepared by Dr. Carroll, editor also of the work quoted above, we find it said that the

¹ "American Church History," edited by H. K. Carroll, LL.D., 1893, p. 49.

"Two-seed," or "Two-seed in the Spirit Baptists" hold simply to the belief that "there are two seeds, one of death and one of life. The former became implanted in man when he fell from the state of holiness in which he was created originally; it brings forth the fruitage of eternal death. The seed of life is communicated by the Holy Spirit to those who are called and regenerated; it springs up into eternal life." The number and destiny of the two classes are fixed by unalterable decree. The calling of the ministry is "to comfort Zion, feed the flock, and contend earnestly for the faith once delivered to the saints." They "do not believe that the help of a minister is needed by the Saviour to reach and save sinners. He carries on the work of salvation without the help of man."

Besides his itinerary among the churches, Parker was a writer, and among other things published for a time a periodical called the "Church Advocate." How much a person of influence he was is shown by the fact that during four years, from 1822 to 1826, he was a member of the Illinois State Senate. His disastrous career in Illinois and Indiana came to a close in 1833, when he removed to Texas.

It is said of Daniel Parker, that at one time in his earlier career he applied for appointment as a missionary, and upon being refused, turned against mission societies and missionary effort of every kind. However this may be as to Parker, of his coadjutor in anti-mission campaigning, Wilson Thompson, it is

true by his own testimony that he was once very near to espousing the cause which he spent so much of his life in opposing and denouncing. President Stott writes :

His (Thompson's) home was in a splendid farming district, six or eight miles north of Connorsville, Indiana. He was born in Kentucky in 1788, and became a minister at twenty-five or before. He traveled a great deal in Kentucky, Indiana, and Missouri. About 1816 he entered land in Fayette County, Indiana, and preached for several churches in the State, making trips often to other States. One of these led him to the lower Wabash Valley, where he visited Maria Creek Church and there met Isaac McCoy. Mr. McCoy had just started an Indian school. He tried to interest Thompson in it and in missions in general. After his return home Mr. McCoy wrote him, still urging him to come and engage in general missionary work.

The account which Mr. Thompson himself gives describes the mental struggle through which he passed in determining the question whether or not he should join Mr. McCoy. "My mind," he says, "became greatly impressed with the vast importance of preaching the gospel to all nations, and as the poor heathen savages were among us, and we had their land and had greatly reduced their numbers, I felt that I would seize the opportunity now offered for carrying the gospel among them." To that conclusion he seemed at one time to have come. But when he made his intention known to the churches which he served he "met with strong opposition from all the members. My house," he adds, "soon became

crowded day and night with my best friends, often pleading with me with tears in their eyes not to go."

As some question still remained on the general subject of missions in themselves, this importunity on the part of those he was serving had all the stronger effect. Upon the whole he seems to have determined to enter the work of Indian missions with Mr. McCoy. The conclusion of all he describes thus:

I had my horse shod and all in readiness for the next Monday morning, . . . the church meeting day at Pleasant Run. I had bid other churches farewell; to-day I bid this church farewell also; but expected to meet them again on Sunday. I started home alone, on foot, and as I was walking fast and in a thinking mood, these words came to my mind: "Who hath required this at your hands?" It thrilled my whole frame and set me all in a shiver. All this time I stood like a statue. When the last-mentioned text came to my mind I was fully satisfied that this new system of missions was of human origin. I proceeded homeward with my mind at ease, and I have never felt that sort of mission fever since.

From one circumstance we incline to infer that Wilson Thompson's attitude toward missionary organization may have been more moderate than was the case with some others. We find what is evidently his name in records of the Ohio Baptist State Convention, in 1830 and 1831, upon committees and in other connections. He may have remained under the influence of impressions such as came near making him an associate of McCoy in his Indian work, at least so far as to justify to his own mind co-operation with some forms of missionary work at home.

The scene of Mr. Thompson's ministry included districts in Indiana, Ohio, and Kentucky, and he would seem to have been to some extent favorable to educational enterprises and to State organizations; although, as far as appears, not in sympathy with missionary societies in general. "He was," writes President Stott, "strongly influenced by Elder John Taylor, an Anti-mission Baptist of Kentucky, who so strongly opposed Luther Rice in his efforts to create a missionary spirit there."¹

There is evidence that the reactionary effect of such teaching as this which we describe, whether in the form of Parkerism or some other, was exceedingly disastrous, alike upon the church life and upon individual character. A church holding these views is thus spoken of in the letter of a home missionary: "It is a large church, but not more than one-half could read the word of God, and much of their exercises in religious worship was conducted without instruction, and with noise and confusion." Statements made in a sermon before the Home Mission Society at the anniversary held at Troy, N. Y., in 1853, by Dr. D. Shepardson, then pastor of the First Baptist Church in Cincinnati, furnish a strong picture of the effect produced by the antinomian teaching of Parker and others like him. "Its name," says Dr. Shepardson, "is legion (speaking of antinomianism as seen in

¹ Mr. Maurice Thompson, well known in American literature, is believed to be of the same family as Wilson Thompson; perhaps his nephew.

Western communities), and like a cancer it has rooted itself deeply and eaten into society in every direction. The very essence of sin, it is full of excuses for its guilty indolence in religion. In its hatred against God and all good, it sees in modern missions Abraham and Hagar forestalling the purposes of the Eternal; or, at best, a mere money-getting scheme contrived for worldly ends."

Instances are given in the connection of the strange ignorance and intolerance found in communities where this teaching had a ready reception :

One sees in the benevolent societies of the time the last plagues of the Apocalypse; another believes that Luther Rice is living somewhere in luxury and splendor, as he "raised funds all through the country, then mysteriously disappeared, and has never been heard of since"; while a third has reason to believe that a gentleman rode on horseback to Burma, and saw Dr. Judson at the head of a bank established with money swindled out of the ignorant by lying agents.

Very naturally, another question became associated with this of the scriptural propriety of organized missions—that, namely, of a salaried ministry. Those holding views such as we describe, appear to have also considered a paid ministry equally unscriptural. An illustration we may notice in the action of that which was the oldest Association in Illinois, the South District (Friends of Humanity), at a session held in 1832. In the record of proceedings we find the question and reply :

Query : Whereas, Some of the brethren of this Association

feel it to be their privilege and duty to contribute toward the support of such preachers of this body as devote the whole or part of their time to the ministry of the word, now we inquire if it would be a bar to fellowship in any one's mind if such brethren should go forward in this business, as a free-will offering, with the understanding that each member of the church is at liberty to give or not to give, as he may deem his duty?

This query is answered as follows:

Ans. This Association unanimously says, it is the privilege of such members to give freely to support the gospel, with the understanding that each member is at liberty to judge of his duty. And the Association urges and recommends upon the brethren to be tender of each other's feelings and privileges, and not to accuse each other of improper motives.

Thus guardedly was it found necessary to speak upon a matter now so completely removed out of the sphere of question or debate.

It is proper to say, as a matter of historical justice, that instances such as those first cited in this connection, ought probably to be regarded as in some degree extreme and exceptional. It should be further said that while anti-mission churches and Associations are still found in these States, the tone of their teaching and of their public proceedings is more in accordance with the spirit of this present time, than was the case when the conditions were so different as they certainly were half a century or more ago. We may here, in illustration, avail ourselves once more of a letter from our obliging correspondent, President Stott. He writes:

A few years ago I went over into that part of the State (Indiana), which had been the chief scene of Thompson's labors, and was invited to preach in an anti-mission meeting-house in sight of Wilson Thompson's old home. I was delighted with the manifestations of neatness, culture, and plenty. The congregation was exceedingly attentive, and although I let it clearly be known that I was a missionary Baptist, nobody seemed to object to the doctrine advanced. I was told that if a missionary could preach there a few times, and show a genuine brotherly spirit, the church would be brought over bodily.¹

It is in no wise surprising that ideas such as we have outlined should not be favorable to growth in numbers or influence. Anti-missionism in Baptist churches, however, has by no means died out. Even the strange doctrine of Daniel Parker still has its adherents.²

Before passing to another phase of the general subject in this chapter, we may take from some notes before us, by Professor Franklin Johnson, D. D., a few interesting paragraphs, with particular reference to Ohio, the scene of the early ministry of his father, Rev. Hezekiah Johnson; though, indeed, what he

¹ About the time Dr. Stott refers to, in a periodical representing opposition to missions, published in St. Louis, articles appeared advocating the formation of classes for Bible study; and more recently, in a general conference of anti-mission churches at Connorsville, Ind., it was resolved that the gospel must be preached "*at home and abroad*."

² The "Census Bulletin" for 1893, reports the membership of this sect in the entire country at 9,982; of anti-mission Baptists of all names and sorts, the number given is 94,348

says is true in the particulars indicated of all the three States here especially under consideration :

The period between 1824 and 1839 was a formative period in the history of Ohio Baptists. One great practical subject of debate among them was that of missions. Many of the churches were extremely Calvinistic, to use, and perhaps to misuse, a general designation ; and on that ground opposed the employment of human means for the salvation of the lost, whether in this land or in any other. And not only missions, but Sunday-schools, and sermons to the unsaved found but little favor from this class. The divine sovereignty, therefore, was a theme of vital interest in the pulpit, and I have known a man to travel twenty miles to hear my father preach on the doctrine of election.

In general, preaching was far more theological than it is at present. The people had not the thousand and one mental burdens and distractions which now overwhelm them, and they looked to the minister to furnish them with intellectual stimulus by discussing great doctrines in an argumentative manner. The denominational debate supplied an intellectual want to which the platform lecture, the editorial, and the review article now minister. The champions of the Baptists, and the Disciples, or the Methodists, would meet in friendly controversy, and spend a week or ten days in keen battling in the presence of the assembled people. The whole town would be aroused, as it is now only by a political campaign, and men, women, and children would throng the scene of contest. Nor was there so much feeling as many might suppose. Usually some lawyer or judge would preside, preserve excellent order, and require courtesy toward each other from the contestants. The hearers went home to search the Scriptures, and the Baptists made great gains.

They speedily learned to adjust their theology to missions, Sunday-schools, and revivals. One of my uncles, some years ago, showed me a small log schoolhouse in which my father

preached some of his early sermons. He called my attention to the marks of a lock which had once been on the door, and gave me a curious account of their origin. There had been no lock there until my father, one Sunday, preached an earnest sermon on missions. The little church he addressed were so offended by his heresy, that they resolved at a business meeting held soon afterward, to prevent him from ever preaching in the place again, and voted money sufficient to put a lock on the door. When he came to keep his next appointment, he and the few who came to hear him found themselves debarred from the house. "It was not long," my uncle continued, "till the church changed their views entirely, and then they passed a resolution to remove the lock, as a testimony of their regret for what they had done."

Allusion is made in the above extract to public debate with the "Disciples," Campbellites, as they are sometimes styled, though perhaps not with sufficient regard for their own preferences as to the name they shall bear. We shall not find it necessary to dwell at much length upon the phase in Western Baptist history occasioned by the introduction of the teachings of Alexander Campbell in the States of Ohio, Indiana, and Illinois, in which alone of the five States included in this record those teachings have really gained adherents to any extent.

It was not far from the time at which the occupancy of these States had fairly begun, or about 1804, that Thomas and Alexander Campbell, father and son, who had come to this country from Ireland, in the course of a revival movement among the Presbyterians, their own denomination, in Kentucky and Tennessee, broke from their former connections, and

adopting Baptist views as to the initiatory Christian ordinance, with some other doctrines peculiar to themselves, soon became leaders of a new sect. They refused to be called by any other name but "Christian" or "Disciple," and avowed no creed but the Bible.

One peculiarity of this teaching was the prominence given to the ordinance of baptism, it being held that in connection with submission to this rite comes always "divine assurance of remission of sins and acceptance with God." Passages in the New Testament which speak of "remission of sins" in connection with baptism, were by them made to have a more literal rendering, so as to exalt, beyond what is usual with Baptists, the spiritual efficacy of the rite. The ministry of the Holy Spirit was held to be in and by the truth, this being urged in such a way as to limit the ministry, and in some degree to disparage the Spirit's efficacious work in Christian experience. Confession of Christ as "the Son of the Living God," was held to be the essential thing as preparatory to baptism, in submission to which rite remission and acceptance became assured to the believer. The hope of Mr. Campbell, and of those associated with him, was to make this teaching the basis of a union of believers, in which existing divisions should be healed and the original oneness of all "Disciples of Christ" restored. In this view, simplicity of method was followed, the church order being congregational, and official positions in the church being confined to

pastors, called also bishops or elders, to deacons, and evangelists—the latter being more or less itinerant and missionary in their service. The Lord's Supper was observed on each Sunday.

The first effect of the introduction of this teaching in the new States was necessarily divisive. Dr. Johnson has spoken of the public debates held between Baptists and Disciples; this becoming, indeed, for a time, a marked feature in Baptist history on this field; so continuing, more or less, for years after. "Campbellism was, in some sense, a rebound from antinomianism, and yet in some way it found common ground with it in opposing missions and the missionary spirit. Parker and Thompson finally opposed all mission operations, as Sunday-schools, Bible societies, temperance societies, etc., and Campbell, in opposing human creeds and organizations, was led also to include whatever did not, in the New Testament, have a specific sanction."

Says the same writer¹:

The defection began in Southern Indiana, in the main. Some of the leaders who went out from Baptist churches were such as Elder John B. New, Chauncey Butler, whose descendants founded Butler University, near Indianapolis; Dr. R. T. Brown, and Rev. Dr. Kane. Some churches were slightly disturbed; others were divided, each part still retaining church organization. In some instances Campbellism prevailed and the Baptists were beaten. Old Father Martin, who lived near Washington, Ind., told me of a case in which a part of a church withdrew to the farther part of the meet-

¹ President Stott.

ing-house and excluded the rest. In the meantime party the second organized and promptly excluded party the first.

In some instances it appears to have been thought necessary to make encouragement of the new teaching matter of personal discipline, at least so far as is implied in the resolution adopted by Silver Creek Church, the first of Baptist churches to be organized in Indiana. The resolution adopted in 1830 declares : "This church deems it disorder to invite any preacher to preach or administer in the church among us, who is of the pretended reformation, or who vindicates or circulates Alexander Campbell's pamphlets, or his new translation of the New Testament."¹

Like other forms of dissent from the generally accepted Baptist position on doctrinal and practical sub-

¹ Simply as a phase of past controversy—or what is mainly thus of the past—it may be of interest to note the translation given by Mr. Campbell in his version of the New Testament, of a passage in the Acts of the Apostles (2 : 38), which in the debates was more or less a crucial one. The verse is made to read, "*Reform* and be each of you immersed in the name of Jesus Christ, in order to the remission of your sins, and you shall receive the gift of the Holy Spirit." The word which we print in italics, Mr. Campbell held to express more exactly the force of the Greek *μετανοέω* (*metanoeo*), than the word "repent." He quotes in an appendix to his version, with approval, the rendering of the Bishop's Bible, about the beginning of the sixteenth century, "Amend your lives, and be baptized, every one of you," etc. Among lexicographers, of course, there is no difference of opinion as to the meaning of the Greek word in question, as implying "change of mind," intimated in the word "repent" as commonly used. The Campbellite version, however, "reform" or "amend your lives," while clearly incorrect, implied a point of doctrine which was vital to the controversy.

jects, such as have been dwelt upon in this chapter, that of the "Disciples" has undergone considerable modification. Two tendencies are said to be manifest among them. "While some churches are becoming evangelistic other tend toward a rationalistic form of teaching."¹

To what extent the anti-slavery issue entered into Western history, during all its earlier period especially, scarcely needs to be dwelt upon. We shall here only cite one instance illustrative of its effect in a certain direction. On an earlier page we have spoken of "the Lemen family" and those associated with them in planting the first Baptist churches on the Illinois field, and of their earnest anti-slavery zeal. By these the first Baptist Association in the State was organized. It bore the name of the Illinois Baptist Union, and was formed in 1807, including five churches: New Design, Richland, Mississippi Bottom, Wood River, and Silver Creek. At first this Association was in correspondence and sympathy with the Emancipation Baptists of Kentucky, the "Torrence Rule," mentioned on a former page, forbidding admission to membership of those who favored slavery, being in full force. As time went on and the anti-slavery issue became more pronounced,

¹ From summary of this denomination, by States, published in the volume of "American Church History," edited by Dr. H. K. Carroll (1893), we learn that the number of "Disciples at that date stood as follows: Illinois, 60,867; Indiana, 78,942; Ohio, 58,425; Michigan, 5,788; Wisconsin, 1,317; in the entire United States, 641,051.

with a growing party favorable to making Illinois a slave State, at least as far as to permit the holding of slaves, this question became an occasion of division among Baptists, and the Illinois Baptist Union, the pro-slavery element predominating, broke fellowship with the Kentucky Emancipationists.

In 1809 the issue took a more express form at a meeting of the Union, Judge Lemen speaking very severely of the course taken, and an opponent, Larkin Rutherford, replying with much bitterness. "A division occurred," writes Rev. B. B. Hamilton, "and a new organization was effected at Cantine Creek on December 10, 1809; a church composed entirely of the Lemen family, and the oldest church having a continuous existence in the State. There were seven members, the mystic number: James Lemen, Sr., Catherine, his wife, Robert and Hetty Lemen, James and Polly K. Lemen, and Benjamin Ogle. These were recognized as a gospel church by James Lemen, Jr., and John Baugh, an ordained minister. On the third of February the church called for the ordination of James Lemen, Sr., Joseph Lemen, and Benjamin Ogle, and on that night James Lemen, Jr., and John Baugh ordained Benjamin Ogle, who assisted, next day, in the ordination of James Lemen, Sr., and Joseph Lemen." This was a primitive way of doing things, but it answered its purpose. The church at Cantine Creek subsequently took the name of Bethel Baptist Church, and as mentioned above, is the oldest surviving church in the State of Illinois.

Churches in fellowship with this were in due time organized and an Association formed, with the name South District Association (Friends of Humanity). About the year 1849 the descriptive clause in parenthesis appears to have been dropped, the name becoming from that time forward South District Association simply.

The anti-slavery issue, as will appear in subsequent pages, entered into Western Baptist history later, and in forms yet more influential. We do not find it necessary to dwell further upon it at this point.

CHAPTER VII

CHURCH GROWTH

A STUDY of the conditions and results of church growth in these five States finds the history assuming two main divisions, the one antedating, the other succeeding the great civil war of 1861-65. In how many ways conditions secular in character and national in scope were similarly affected, need not be dwelt upon here. Indeed, national character itself seemed in some degree to undergo change not unlike that which was seen in the men themselves who in the hardships and dangers of the war found a development and a discipline such as only these or like fierce ordeals occasion. Sad and terrible as the ordeal was; vast as were the losses and the sufferings; sad beyond expression as were the desolated firesides; many as were the unmarked graves on abandoned fields of battle, while in the home circle was sorrowful waiting, never to be rewarded with the home-coming of the patriot soldier, it is a relief to know that the stress of the mighty conflict served as a tonic in national character, while it opened a new future to the nation whose territory was not only saved from disruption, but was devoted to freedom in a larger sense than ever before.

The first of the two periods in our present history of which we have spoken, covering the seventy years from 1790 to 1860, was a period, as what appears in former pages amply shows, of denominational growth, in many ways. This was, however, more apparent in the occupancy of new ground, the multiplication of churches on the general field, than in acquisition of actual strength. Growth at the centers was less evident, while on the wider scene increase of churches did not always mean increase of power. Those methods in denominational enterprise which now yield such important results mainly came into use in the years following the war, although the need of them had begun earlier to be keenly felt.

One peculiarity of the ante-war period in denominational procedure grew out of the fact that those who planted churches at points where the rapid growth of the crude hamlet into the town and the city was confidently anticipated, viewed themselves as justified in drawing upon the anticipated future for needs of the present. It came to be almost a common incident of early church growth, that in the building of the house of worship it was considered both expedient and safe to leave a debt upon the property to be provided for at a later time when the community should have become more populous, and the church increased in membership and in resources. In theory this form of procedure might very naturally seem justified. It was too, in harmony with what many were practising in their own personal affairs. No one can be surprised

that with such immeasurable riches in the soil of these great States, such openings for commerce by lake and river and rail, such rapid influx of population, and such rapid birth and growth of towns and cities, it should have been felt that a future so promising was a mine of resource whose treasure must be adequate to meet all demands created by real or supposed needs of the present.

The result was not as had been so sanguinely anticipated. Debt even under these circumstances was found to be still a burden and a danger. The growth of the town in many cases did not meet expectation, or if no disappointment was experienced in that particular, it came in the slower growth and limited prosperity of the church which had planned its expenditure upon what it hoped for rather than on what it had. Thus it came to pass that churches crippled with debt grew to be alarmingly numerous, and the effective denominational strength was thereby greatly lessened. The seeming growth might almost be reckoned a decline, so many churches were crippled, so much of church property at promising points was mortgaged and endangered.

The change for the better which in due time came will be noticed presently. In the meanwhile another feature of our history during the period here under view must be noticed. It was in church and denominational affairs, as in those of the nation, a time of debate and division, upon one question especially which bore upon well-nigh every other with which

the American people had to deal. It is, indeed, not surprising that the anti-slavery and pro-slavery issue should become so almost universal in religious as well as in secular relations. Yet perhaps as a phenomenon of the time it was little realized in that view. The American people became accustomed to meeting it at every turn, to finding it confronting them not only in national missionary organization, but in every form of such organization, not excepting the local church itself.

No question will be raised here, as to sincerity of opinion or worthiness of motive in those who took part in the debates hence arising, whether upon the one side or the other. Full recognition of what is just in this particular was not to be looked for while the great issue was still pending. To a later generation it belongs to bear testimony, as is due, to the varied influences under which opinion at such a time is shaped and the mixture of motive by which actors in the debate are unconsciously swayed. At the time division is inevitable. In the heat of controversy alienations, even in circles where mutual confidence and affection are most surely to be looked for, will occur. The pending issue, indeed, may claim for itself an absorption of interest, and a place on all occasions out of proportion, even, to its own magnitude, however great; and earnest souls may be swayed by a conviction that to this one interest all others whatsoever must yield.

These two causes thus briefly indicated—unwise

measures in local church enterprise and radical division of opinion and feeling upon the immense national issue then pending—very much affected the ordinary conditions of church growth during the first of the two periods into which for a present purpose the time covered in our history is divided. Other causes of hindrance might also be added. People arriving in a new country, and establishing themselves in their homes and in their business under conditions altogether new, do not always come prepared for the effect upon themselves of changes so great. They do not anticipate the unaccustomed engrossments of those cares and labors and perplexities which a wholly new environment causes to grow upon them, perhaps with little of consciousness on their own part. If sustaining church relations in the home they have left in some Eastern or Southern State, they not unnaturally imagine that any change of these may be left until they shall be better prepared for entering into new ones; or if they bring church letters with them, the use of these may be deferred, from one cause or another, until it becomes too much a matter of mortification to reveal the fact that such are possessed at all. Thus the measure of church growth signally fails of any due proportion even to growth in those elements of population which might be expected to aid greatly in fostering it on the older as well as the new fields.

The years antedating the civil war must then be spoken of as years of hindrance and delay, in spite of

all that was actually seen in multiplication of churches and organization of new enterprises such as in these pages are described. During this first period, indeed, much of what is now seen in education, in State organization, in Sunday-schools, originated. It was, however, for all that, rather a time of beginning and ordeal than of growth and prosperity. Following the war came change more or less in all these conditions. The issue of the war itself put an end to that which had been a chief cause of division in churches and in the general methods of the denomination. The new spirit in national affairs, as these shook themselves clear of the crippling effects of the war, was felt in many directions, and may be said even to have inspired new methods in matters of religious organization and religious work.

In the matter of church debt, indeed, indication of a better policy began to appear before the time of which we now speak. The paralyzing effect of such burdens came to be realized, and the fact to appear that a house of worship with a heavy mortgage upon it was not the sort of offering to make in the impressive ceremony of a public dedication. Churches already in debt instituted measures for immediate relief. The aid of ministers gifted with a power of public appeal was called in. Efforts to clear away church debts, with the fact well understood that it must be done with personal sacrifice, real and strenuous, on the part of the membership, became a feature of the time. Men like Dr. W. W. Everts of Chicago,

Dr. G. J. Johnson, Lewis Raymond, Rev. E. S. Graham, and others, became conspicuous in the good service rendered. The church edifice fund of the American Baptist Home Mission Society was also in certain cases made available to a like end. As a result, these burdens were removed and a lesson impressed which remained as a permanent effect of the experience had. It came to be the rule that whatever of arrears remained of expense in building must be provided for before the dedication. This itself often required great effort and no small sacrifice, and was often occasion of regret as a feature in the ceremony of dedication not to be desired, yet better by far than that which had been so damaging, in some instances disastrous, in former years.

In view of all, it may be claimed with justice that the religious development bore some just proportion to that which was seen in secular affairs. Instances have already been given in these pages of the prompt activity of Christian men at the very moment when the settlement at some selected spot began. And it should be emphasized in the record to how great an extent these were not missionaries, having the teaching of truth and the care of spiritual interests of the new community in especial charge, nor even ministers, but laymen, burdened with many cares in providing home and livelihood for the families they had brought so far from the old home, and from comparative ease and comfort, to share the hazards and hardships now to be faced. Often these were awake to the

religious needs of those about them, and to the duty of providing for them, as among the measures first to be adopted. Dr. John T. Temple sends almost at once a thousand miles for some faithful preacher of the word to be sent to the infant Chicago. The first settlers at Cincinnati, having no minister among them, institute meetings for themselves, and have a house of worship before they have yet found a pastor. The first Baptists in Southern Illinois become a church almost before they have made themselves homes, and out of their own number call ministers who in subsequent years are to feed the flock of God.

The fact was typical. In the subsequent growth of churches it was the stanch laymen who so often took the burden and cheerfully bore it. The pastorate has from early times in the West been, in most cases, painfully fluctuating. If it had been that on every occasion of a pulpit left vacant church work must be paralyzed, or even seriously checked, where would all these churches have been to-day? Let what will be said as to limited ideas upon pastoral support, or lack of generous giving for needy objects, or difficulties of discipline, growing out of differences and collisions, it should ever be remembered that even the most zealous and persistent ministry would have failed without the backing of a lay-membership closely observant of needs and opportunities, prompt to recognize a leadership worthy of respect, and often moving onward in needed enterprises with no leadership at all.

This is not to disparage the Western ministry. The

roll of justly honored names here will bear comparison with that which any other section of the country may offer. The Western ministry has been peculiarly characterized by energy of character, by intellectual vigor, by hardihood and self-sacrifice. As compared with that of other sections it may have at one time been deficient in culture, yet while this was compensated by other qualities more needful under such conditions as existed, it has grown less and less characteristic of the Western ministry, as changes in these communities themselves have called for improvement at this point. But laymen in Western churches have often, in the changes occurring, found themselves compelled to meet the exigency of a vacant pastorate; even where no such vacancy existed, to be at the front in many a testing emergency.

In what is said in former chapters of pioneers on the Western field, we have furnished numerous instances confirmatory of what is here said, of both ministers and laymen. As we come forward to the later period when church growth rather than church planting is the subject in view, names crowd for due mention in greater and greater number. The West, indeed, especially at the centers of population and influence, and in fact on all the important local fields, has been fortunate in the ministry it has been able to secure. Enterprising young men graduating at Eastern schools have welcomed opportunities of service where consecrated manhood might find occasion for all the resources at its command. The Western schools

have drawn to share in their growing advantages of culture young men already infused with Western enthusiasm and familiar with Western needs. Able and devoted men have been found willing to exchange the most inviting pastorates East for the opportunity of sharing in the growth and the ever enlarging scope of work in the West. Meanwhile opportunity of reciprocity in this regard has been welcomed, and those who had identified themselves with Western life during many years, and watched the development out of crudeness and deficiency into improved conditions at so many points of view, have found satisfaction in the desire so often shown in Eastern centers to command for prominent pulpits those born and reared on Western soil.

We shall illustrate what has thus far been said in general upon the special topic in this chapter by particulars of church progress at two of the main centers of population in the five States considered, reserving like particulars as to other parts of the field for a later page in the record we make. If we turn back once more to the scenes of the earliest beginning in Western Baptist history, and take up the narrative afresh at the point where it was left in a former chapter, we find ourselves in the particular here considered at the point of time where Dr. S. W. Lynd, after a pastorate of fifteen years at the church organized under his labors, the Ninth Street Church, Cincinnati, resigned in 1845 to accept that of the Second Baptist Church in St. Louis. A man of brilliant genius and marked

peculiarities in many ways, succeeded him, Dr. E. L. Magoon. The church prepared for his coming by the payment of a debt which had accumulated, and by repairing its house of worship. In 1847 it had the privilege of entertaining the national missionary societies, the first occasion, as we believe, of these anniversaries being held in the West. Dr. Magoon's pastorate was brief. After about one year of service a new enterprise in church organization was planned, and he resigned at the Ninth Street in order to become its leader. This new enterprise failing, through lack of necessary means, Dr. Magoon accepted a call to New York City, the remainder of his life being devoted to Eastern pastorates.

Dr. E. G. Robinson was at this time, in connection with his work as professor in the Western Theological Institute at Covington, preaching for the Walnut Street Baptist Church in Cincinnati. In 1849 the Ninth Street Church invited him to its pastorate. The call was accepted and with him came the church to which he had ministered, thirty in number, to be identified with the larger body. Dr. Robinson held the pastorate some four years, resigning in 1853 to accept the professorship of Systematic Theology in the Theological Seminary at Rochester, N. Y. The four years of this pastorate were a period in the history of the church long after recalled with uncommon satisfaction. The pulpit of the Ninth Street Church took rank with the most influential in the city. A course of lectures on Sunday evenings by Dr. Robin-

son, exposing the errors of various system of unbelief, "filled the house with attentive listeners, ministers of other denominations and many scholarly men being among them." The eminent service of Dr. Robinson during many years in the position to whose claim upon him he was reluctantly surrendered by the church, in after-years in the presidency of Brown University and later still as professor of ethics and apologetics in the new University of Chicago, amply confirmed the high estimate formed during this pastorate of his rich endowments, whether as preacher, as theologian, or as qualified to instruct in those branches of human learning which most severely tax insight and capacity.

During the months of vacancy following the departure of Dr. Robinson, the pulpit was acceptably supplied by Rev. Marsena Stone, until 1854, when Rev. W. F. Hansell of Philadelphia, was called. Two events of much interest to Baptist growth in Cincinnati occurred during the four years of this pastorate: the opening of a Baptist mission among the Germans, and the organization of a German Baptist church under the labors of Rev. P. W. Bickel, in later years so eminently useful as leader in Baptist work in Germany itself; and also the organization of the Mount Auburn Church in 1856. The immediate fruits of Mr. Hansell's work appeared in the baptism during his pastorate of one hundred and sixty-nine persons. The brief pastorate of Rev. E. T. Robinson followed, whose early death was much lamented, with supplies

of the pulpit during the vacancy so caused, by Rev. O. N. Sage, Rev. William Ashmore, and Rev. J. F. Elder. In 1864 Rev. Wayland Hoyt became pastor, his service continuing until 1867, when he accepted a call to Brooklyn, N. Y. His instructive and inspiring pulpit service and well-directed work in the pastorate added one hundred and ten to the membership by baptism, the house of worship being, meanwhile, remodeled at a final cost of some ninety thousand dollars. Rev. F. M. Ellis, who followed Dr. Hoyt in 1868, resigned after one year to take the pastorate of a new church in the city, the Second Baptist Church. After him came Dr. Reuben Jeffrey, in 1869, whose pastorate of four years was a highly fruitful one, being of special service to the church in the removal of its debt. Eighteen months passed after the close of Dr. Jeffrey's pastorate before his successor was found in the person of Dr. S. W. Duncan. In 1875 Dr. Duncan accepted the service offered him, remaining until 1883, when he left to become pastor of the Second Baptist Church in Rochester, N. Y. Dr. Duncan's pulpit service was esteemed as "eminently sound, earnest, and forcible," frequently "in substance and style of the highest order." His executive ability was of especial service. In his work, says the record we follow, he "was ably seconded by Mrs. Duncan, a woman of superior mental ability, wise judgment, and active sympathy." As a successor to Dr. Duncan the church was so fortunate as to secure the service of Rev. Johnston Myers, who came to it in the summer

of 1884, upon his graduation at the Rochester Theological Seminary. His spirit of enterprise and his various resource in methods for enlarging the scope of Christian work, were felt as an inspiring evangelical force, not only in his own church, but throughout the city. His remarkably efficient pastorate continued until the present year (1895), when he resigned to become pastor of the Immanuel Church of Chicago. In a few months his place was acceptably filled by Rev. Warren G. Partridge, of Scranton, Pa.

We may instance the Ninth Street Church in Cincinnati as an example of the power exerted by churches located at the great centers, bringing to their pulpits men of commanding ability, and through the inspiration of their leadership and their example felt far and wide in the development of a kindred spirit and like effective service. It is of course impossible to do otherwise than select what is most representative in church growth at points like the one here considered. A more ample allowance of space would enable us to mention other work and workers belonging to the history as fully written. The pastorates of Rev. Daniel Shepardson, D. D., and of Rev. S. K. Leavitt, at the First Church in Cincinnati; of Rev. W. C. Wilkinson, Rev. A. S. Hobart, and others at the Mt. Auburn Church in the same city, with other good service by devoted pastors; of the work in city missions during many years by Rev. J. Emery; and the conspicuous usefulness of laymen like H. Thane Miller and Dr. W. H. Doane, whose fame as a musi-

cal composer is in many lands, would afford ample topics for gratifying mention. We can only allude to all this in general terms.¹

Our record of events at Chicago, in a former chapter, paused at the death of the first pastor there, Rev. A. B. Freeman. Changes of pastors following him were quite frequent, although his immediate successor, Rev. I. T. Hinton, coming to the church in 1835, remained until 1842, a period of seven years. In the year last named he was succeeded by Rev. C. B. Smith, after whom, in 1843, came Rev. E. H. Hamlin, whose successor, in 1845, was Rev. Miles Sanford. His service closed at the end of two years, when an interval of fourteen months preceded the settlement of Dr. Elisha Tucker, in 1848. His health giving way in 1851, he resigned, and was after one year succeeded by Rev. J. C. Burroughs. Very early in this new pastorate, the house of worship, built in 1843, while Rev. E. H. Hamlin was pastor, was burned. The church began at once the work of rebuilding, the cornerstone of the new edifice being laid on July 4, 1853, and the house dedicated in November, 1854. The pastorate of Mr. Burroughs continued until 1856,

¹ "The Ohio Baptist Manual" for 1893, reported for Cincinnati ten churches, including one German, with an aggregate membership of 3,319. Of these, the principal were: Ninth Street, Johnston Myers, pastor, with 1,184 members; First, M. C. Lockwood, pastor, 299; Third, G. R. Robbins pastor, 545; Columbia, W. E. Stevens, pastor, 300; Mount Auburn, 183; Walnut Hills, W. Louck, pastor, 281; Dayton Street, J. Ferris Paiton, pastor, 112. Much illustrative of more recent growth must be omitted.

when having entered fully upon the enterprise of founding the projected university, he resigned, and was succeeded by Rev. W. G. Howard, D. D., who had been for several years pastor of the Second Baptist Church in Rochester, N. Y. Upon his resignation, in 1859, Dr. W. W. Everts was called from the pastorate of the Walnut Street Baptist Church, Louisville, Ky., to that of the First Baptist Church in Chicago.

The period of nearly a quarter of a century covered by this brief record may, in some sense, be viewed as standing by itself in the history of Chicago Baptists. With the pastorate of Dr. Everts and the founding of the university, and soon after the theological seminary, the Baptist cause began to assume dimensions somewhat more nearly proportioned to what was going forward in the city itself. The establishment of a denominational journal, also, destined to serve as an organ for the entire Northwest, still further emphasized the importance of Chicago as a denominational center. Denominational enterprise in the establishment of new churches had already taken its first steps in that good direction. In 1842 the Tabernacle Church had been organized on the west side of the river, under Rev. C. B. Smith, who left the First Church for this purpose, taking thirty-two members with him. Soon after Dr. Everts began his pastorate a third church was organized, and a house built on what was then called Edina Place, at the corner of Harrison Street, its first pastor being Rev. Robert Boyd,

called to this post from his pastorate at Waukesha, Wis., the church under his devoted and spiritual ministry enjoying signal prosperity. Removing after a time to a new location at the corner of Wabash Avenue and Eighteenth Street, and later to another location on Michigan Avenue corner of Twenty-third, it became the Michigan Avenue, as it is now the Immanuel Church. A second church on the west side was formed in 1856, the Union Park, now the Fourth Baptist Church, with Rev. A. J. Joslyn as the first pastor; and in 1857 the North Baptist Church, with Rev. J. A. Smith as pastor, uniting this service with his editorial work.

A marked event of the period covered by the pastorate of Dr. Everts—a period of nearly twenty years from 1859 to 1879—was the change of location, in 1864, of the First Church to Wabash Avenue, its property at the corner of La Salle and Washington Streets being sold to the city Chamber of Commerce for sixty-five thousand dollars, and this money used in part in a way to forward the several church enterprises of which we have already spoken. The house of worship, also, was given to a new interest, taking the name of the Second Baptist Church, the building being taken down and removed to the corner of Morgan and Monroe Streets on the West side, where it was re-erected. With this new interest the Tabernacle Church was united, members of the First Church on that side of the river contributing to make it strong and efficient from the beginning. The dis-

tribution of proceeds of sale of the First Church property was suggested by the fact that so many of those connected with the various new church enterprises had been contributors to the acquisition of the property, so that it was felt to be a matter of justice and fairness that such a distribution should be made. The measure, as adopted, gave new life to some, especially of the newer interests. The Second Church, under the pastorate of Rev. E. J. Goodspeed, called from that of the Baptist Church at Janesville, Wis., at once took rank with the most enterprising and efficient church organizations in the city of whatever denomination. The other and younger churches became conscious of a like impulse, while the mother of them all, the First Church, in the noble edifice erected on Wabash Avenue, began to claim, and rightfully, its position as among the foremost of American Baptist churches. The burning of its house of worship on Wabash Avenue and its removal, in 1875, to the present location in the more southern section of the city, were important events in its history.

The subsequent history it is clearly impossible for us to follow in detail. New church enterprises continued to multiply. In 1864 a mission at the corner of Thirtieth Street and Indiana Avenue, near the university, was organized under the ministry of Rev. J. A. Smith, out of which, at the end of some five years, grew the University Place Church, now the Memorial. In 1869 the Western Avenue Church began its prosperous career; in 1875 the Centennial; in 1877

the Central, with Negro, German, Danish, and Swedish churches. Missions were founded, as the city grew and extended its limits, of which many in due time became churches. At the date of our present record, the English-speaking Baptist churches in Chicago and its near vicinity embraced in the Chicago Association, number seventy-four, with a membership of sixteen thousand six hundred and seventy-nine, in which we include the numerous German, Scandinavian, and colored churches. The city alone, with its suburbs, reports seventy churches, including all nationalities, with a membership of not far from fifteen thousand ; the number of missions sustained, without reference to nationality, twenty-five.

It would be a grateful service indeed, to write in detail of the men who have been active in the Chicago Baptist ministry during the sixty years which this brief record covers. Dr. Everts was succeeded at the First Church by Dr. Lorimer, and he by Dr. Henson, the present pastor ; notable pastorates, all three, ranking the First Church pulpit with those in this country, of whatever denomination, whose fame is most widely spread. Dr. Lorimer left the First Church with a devoted corps of earnest men and women to raise up from its ashes the Michigan Avenue Church, which had been burned and its membership disheartened, Rev. K. B. Tupper being pastor at the time, with a heavy debt added to the burden of its misfortunes. How triumphantly successful this courageous venture proved is matter of undying record, the church tak-

ing the name of Immanuel, perhaps in grateful recognition of the fact that "God with us" had been so much their encouragement and their inspiration. Dr. Lorimer's removal to Boston brought to this conspicuous pulpit a Boston pastor, Rev. O. P. Gifford, whose ministry continued the splendid record made by his predecessors ; of whom, besides Dr. Lorimer, and antedating the burning of the house of worship, we may name, while the church was at its old location on Wabash Avenue, Drs. Robert Boyd, E. G. Taylor, Samuel Baker, Jesse B. Thomas—under whose inspiring ministry the removal to Michigan Avenue, with the erection of the new house of worship occurred—F. M. Ellis, J. W. Custis, and K. B. Tupper. Also the present pastor, Rev. Johnston Myers (1895), who came to this important field from Ninth Street Church, Cincinnati.

At the Second Church, Dr. E. J. Goodspeed, as his health began to give way, had an assistant for a time in the person of Rev. T. W. Goodspeed, his brother, who, upon the resignation of the former, became sole pastor, until called to the secretaryship of the Baptist Union for Theological Education ; Dr. Galusha Anderson came next, from the Strong Place Church, Brooklyn, and was succeeded, upon accepting the presidency of the university, by Rev. John Peddie, D. D., who, when called to the pastorate of the First Baptist Church in New York City, was in turn succeeded by Rev. W. M. Lawrence, D. D., Philadelphia, whose most successful pastorate still continues. These

enterprising pastors and eloquent preachers have made the church an evangelical force scarcely equaled by any in the city. With co-operation of men and women peculiarly suited to be helpers in the work, the church became under their ministry a very hive of Christian activity, with constant accessions to the membership of those coming from the darkness into the light. The Tabernacle Church, previous to its union with the Second Church, as before described, had enjoyed the ministry of such true men as Lewis Raymond, Archibald Kenyon, I. E. Kenney, and Dr. Nathaniel Colver, at the time of whose pastorate the change alluded to was made.

The Fourth Baptist Church, originally the Union Park, has also a notable history. Its pastors, up to the time of the occupancy of its present new and handsome house of worship at a more central and more desirable location, were A. J. Joslyn, I. S. Mahan, E. G. Taylor, Florence McCarthy, D. B. Cheney, D. D., E. B. Hulbert, D. D., and J. S. Kennard, D. D. The last three were especially characterized by pulpit power and the inspiration of an enterprising leadership. The pastor in charge at the date of our present record, Rev. Kittredge Wheeler, succeeding Rev. J. Wolfenden, is fully sustaining the reputation won for the Fourth Church pulpit by those who had preceded him.

The University Place Church, after two changes of location, finally secured a desirable one on Oakwood Boulevard, in the southern section of the city. Its

history was in the earlier years characterized by some vicissitudes, occasioned partly by changes in the university and the theological seminary, with which it was much identified. For pastors it had, beginning with Dr. William Hague, in 1868, such as Dr. E. C. Mitchell, A. J. Frost, A. Owen, Rev. J. T. Burhoe, Dr. N. E. Wood, Rev. E. D. Burr ; Rev. L. A. Crandall, D. D., having been called in 1892, in which year his stimulating and enterprising ministry at this church began.

As we write, Rev. C. Perren, D. D., at the Western Avenue Church, is still prosperous and honored in a pastorate which has already approached the term of full twenty years. The church, organized under the ministry of Rev. John Gordon, in 1869, has reason to felicitate itself that it has been favored with a pastorate so steady, so judicious, with pulpit service characterized in a very peculiar degree by intellectual force and an evangelical spirit. In a like way favored has been the Centennial Church, whose origin dates from the year 1875. With Dr. N. E. Wood as its first pastor and Dr. C. E. Hewitt as his successor, it has now for many years had the ministry of Rev. A. K. Parker, D. D., one of the most scholarly men in the Baptist ministry, an influential member of the Board of the new University of Chicago, and a preacher and pastor whose hold upon the interest of those whom he serves, with solid results of well-directed teaching and labor, is more conspicuous year by year.

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Connected with other churches have been: With the North Church, Drs. S. W. Lynd, A. H. Strong, Adin A. Kendrick, afterward, during the term of twenty-two years, president of Shurtleff College, Reuben Jeffrey, and O. T. Walker; with the Indiana Avenue Church before its union with the First Church, Drs. M. E. Riddle, F. D. Rickerson, and Rev. W. W. Everts, Jr.; with the Central Church Rev. E. O. Taylor and Rev. H. H. Barbour; with the La Salle Avenue, Rev. T. B. Thames and Rev. H. O. Rowlands, D. D., whose successor in this pastorate, J. Q. A. Henry, came to it from San Francisco in the summer of 1895.

CHAPTER VIII

ON THE GENERAL FIELD

BY no means the least interesting examples of progress in church planting and general development are found at those other less conspicuous centers which represent growth in population and in secular achievement, perhaps the more to be remarked as due to a spirit of enterprise widely prevailing. We continue our record in the line of this further development, resuming with the State of Indiana.

Of the first sermon at Lafayette, by Rev. W. M. Pratt, D. D., preached in a tavern, with the bar for his pulpit, we have spoken in another connection. About the year 1837, or 1838, Rev. S. G. Miner was on the field. After some two years, he spent one year in a like service at Franklin, and then, in 1842, returned to Lafayette, where he remained until 1847. Rev. Anson Tucker, one of the five brothers so well known in the Baptist ministry of both the East and the West, succeeded him. Rev. T. L. Breckenridge followed, a gifted man and a brilliant preacher. Dr. O. B. Stone came next in a vigorous ministry of some years.

The Lafayette pastors have found noble helpers in such men as Deacon Henderson, father of Prof. C. R.

Henderson, of the University of Chicago, M. L. Pierce, Esq., and Deacons Robert Breckenridge and W. J. Roseberry. At Indianapolis not only the church, but the Sunday-school cause and the whole State found a most active and valuable friend and supporter in Deacon J. R. Osgood, and that of education, along with the church, in Mr. E. C. Atkins; besides whom we name in that church, Henry Bradley, Henry Brady, and Nicholas McArt. These whom we name in Indiana are indeed only a few of many such, in this and in other States, whose service in every good cause throughout the West would entitle them to a lasting memorial.

Of Franklin, as the educational center of the State, especial mention should be made. We avail ourselves again of President Stott's ample and exact information upon the subject. He says:

As early as 1829 an "arm" of the Blue River Church was formed at Franklin. Elder Chauncey Butler, father of Ovid Butler, the founder of Butler University near Indianapolis, was moderator, and Elder S. Harding, clerk. Elder Harding was made pastor when, in 1833, the church felt able to support a pastor. In 1836 Rev. Byron Lawrence was called to the pastorate, and in 1837 Rev. A. R. Hinckley, who was engaged also in the college and was active in erecting a church building. Pastor Hinckley soon died, and was succeeded by Rev. S. G. Miner, well known in Illinois. After him came Rev. G. C. Chandler, at once pastor of the church and president of the college.

Dr. Stott mentions in this connection an incident, characteristic of the time, which we will quote:

President Chandler was from New England, and did not readily conform to the "ways" of his Franklin brethren, many of whom were from Kentucky. He wanted the members of the church to get themselves hymn books. They wanted the hymns "lined out." By vote the church ordered the hymns lined out. He said "All right," but that he wouldn't line them ; and he didn't.

Pastors who followed Dr. Chandler were Rev. E. J. Todd, Rev. J. W. B. Tisdale, Rev. J. G. Kerr, and Rev. J. S. Read. Dr. Stott says :

In 1852, or soon after, the differing tastes of the conservative members and those of the college people, led to the formation of the East Franklin or College Church. President S. Bailey was pastor, and the church and Sunday-school had genuine spiritual prosperity, while many were converted. But wise brethren in the State saw that this state of things "ought not to be," and so, after many consultations, the East Franklin Church, in 1859, joined the First Baptist Church of Franklin, and the sequel proved the wisdom of the concession.

The space at our command will only permit us to speak of the origin of the church at Terre Haute, in 1836, with nine members, under the ministry of Rev. Samuel K. Sparks ; of La Porte, in probably 1838, with Rev. Benjamin Sawin (good Father Sawin,) as the first pastor, Rev. Silas Tucker following him ; of Delphi, about 1832, under Rev. William Rees ; of Vincennes much later, in 1864, of which Rev. J. S. Gillespie was first pastor, with Rev. L. D. Robinson, Rev. B. F. Cavins, D. D., Rev. S. M. Stimson, D. D., and Rev. D. Heagle, D. D., as subsequent ones. We

can in this, as in other States, notice only representative instances of church planting at centers of population important in our present history.

The origin of the First Church in Columbus, Ohio, antedates by some three or four years that at Cleveland. We find it named on the list of churches represented at the first anniversary of the Ohio Baptist State Convention in 1827, a delegate on that occasion being George Jeffries, who is made one of the Convention Board of trustees. A missionary society at Columbus, auxiliary to the Cincinnati Domestic Missionary Society was one of those named as uniting to constitute the Convention in 1826. In Minutes of the anniversary of the Convention in 1833 we again find the name of George Jeffries.

In 1835 Rev. T. R. Cressey came to Columbus under appointment of the Home Mission Society, continuing in service there until 1842. To Mr. Cressey succeeded Rev. D. A. Randall, followed by Rev. D. B. Cheney, in whose support the church was at first still aided by the society. Mr. Cheney came to Columbus, from Norwich, Conn., where his pastorate had been a highly successful one, yet from which he was drawn westward by his strong desire to share in the work on new fields. He was a native of Massachusetts, born at Southbridge, in that State, in 1820. He was baptized at sixteen years of age by Dr. J. G. Binney, afterward so well known as a missionary in Burma. To Dr. Binney he is said to have been, in his earlier Christian life, greatly indebted.

He pursued his studies at the Worcester and Shelburne Falls Academies, and at Amherst College. At the age of twenty-three he was ordained at Mansfield, Conn. From the first years of his ministry, his mind was toward the West, and although after five years at Columbus, he returned East for a Philadelphia pastorate, and although his marked executive ability directed attention toward him repeatedly as a fit man for a secretaryship in one or other of the great national societies, his preference for the pastorate and for this kind of service in the West remained. In 1859 he came west again, this time to San Francisco, from which city he removed to Boston, but in 1874 returned westward to Chicago, and from that time onward, was identified with Western interests, in pastorates at Chicago and Elgin, Ill., and at Lima, O. While in Chicago he was an influential member of the Board of trustees of the theological seminary, his excellent judgment in matters of administration being held in the highest esteem by his associates there.

We find it stated that while the first Baptist church in Dayton, Ohio, was constituted and recognized in 1824, "there are traces of Baptists in the place as early as 1806, and for some time there had been preaching by traveling ministers."¹ For particular mention we come forward to the date of 1856, at which time Rev. Samson Talbot, a name much honored in

¹ "Baptist Cyclopædia."

Ohio history, became pastor. A native of Ohio, born in Urbana, in 1828, he was educated at Granville College and at Newton Theological Institute. His thoughts and wishes were at first toward the foreign field, and especially Siam, to which mission he accepted an appointment by the Missionary Union. Some delay occurring, his purpose became changed, and in 1856 he accepted the call of the First Baptist Church at Dayton to become its pastor. His service here lasted until 1863, when he accepted the presidency of the college which is now Denison University.

Next following Dr. Talbot, we find especial mention made of Rev. H. Harvey, D. D., who, about 1860, left the professorship of Ecclesiastical History and Pastoral Theology at Hamilton, N. Y., to become pastor at Dayton. His health failing, he returned to Hamilton in 1867. In the following year, 1868, H. F. Colby was ordained pastor on completion of his studies at Newton. The son of Hon. Gardner Colby, whose name is so honorably identified especially with the educational history of the denomination in New England, Dr. Colby was permitted to see the Baptist strength in the city which was his first field of labor, increase in such a way that in due time it could be spoken of as, next after Cincinnati and Cleveland, exceeding in financial ability and in moral power those of any other city in the State. Along with a memoir of his father, Dr. Colby has published various sermons, together with poems written for special occasions. In all State affairs that concern the denomination his position is that of a

trusted and honored leader. In the membership of his church he had the satisfaction of numbering men with national reputation as leaders in great enterprises and generous givers in their behalf: notably, Dr. J. B. Thresher and his son, Mr. E. M. Thresher; another of the family, U. M. Thresher, being for a number of years, as mentioned elsewhere, a professor in Denison University.

As representative of a class of men to whom Ohio owes much, we copy the following, furnished us by a correspondent :

Rev. P. M. Weddell came from a successful pastorate at Pittsburg across the line to Ohio in 1855, and has for forty years illustrated in his pastoral settlements the good work of which so little is said publicly, but out of which comes so large a measure of the growth of churches in our medium-sized cities—the work of the evangelistic pastor. Upon invitation of the Home Mission Society, he took charge of the small flock in Canton, Ohio, in the year named, 1855. Canvassing the town, going into shops and homes, he presently saw as fruit of his labor a gracious revival of religion and hundreds added to this church, this continuing from year to year. The same thing occurred at Wooster, Dayton, Troy, and Piqua, where he subsequently settled, being still (1894) the venerated under-shepherd at the last-named place. A gracious ingathering has occurred in nearly every year of his labors, and the secret of his success has been, as with so many others of his modest, faithful brethren in the less conspicuous fields, preaching and visiting.

Early times in Granville, Ohio, have had some mention on a former page. As the educational and literary center of the State, to which may well be

added its "beauty for situation," Granville has been a point of attraction second to none in the West. Under such pastorates as those of Rev. N. S. Burton, D. D., W. C. P. Rhoades, D. D., and Rev. C. J. Baldwin, D. D., who is, as we write, the able incumbent and thoughtful, earnest preacher, its pulpit has been no less a landmark in the Western Baptist ministry. At Toledo the pastorate of Rev. C. D. Morris, D. D., was noticeable for its steady continuance during many years, and its fruitfulness in the upbuilding of the church to which he came as pastor in 1867, having entered upon it as his first charge after graduation at Rochester. A native of Wales, born in 1839, he was at first a Presbyterian, but becoming a Baptist as a result of independent study of the New Testament, he united with the church at Urbana, Ohio. His death in the very meridian of his usefulness was felt as a great loss to the denomination in Ohio, where he was much esteemed for his manly intelligence as well as for his devotion and his pulpit and pastoral efficiency.

As we come to Illinois, we find a church organized at Upper Alton, in 1830, by Rev. J. M. Peck, the first in that part of the State with the exception of Edwardsville, which was a little earlier. For two years the church met in a log cabin, its first house of worship being built in 1837. The first Sunday-school in the State was also at Upper Alton, Mr. Peck being the chief instrument in its organization. Of pastors who have served at Upper Alton, during the long

period since, we may name as conspicuous, Rev. D. T. Morrill, D. D., for many years the earnest, eloquent, and useful incumbent, and the present pastor, Rev. William Green, now (1895) for a goodly number of years in charge. Dr. Morrill came to Upper Alton in 1876 from the pastorate of the Park Avenue Baptist Church in St. Louis, having previously for six years, until 1874, filled the same position at the Fourth Baptist Church in that city. Fourteen years had previously been spent in Newark, N. J., with the Fifth Baptist Church, which had been organized under his ministry. His course of study he had received at Union College and at Rochester, graduating finally in 1853. A vigorous, earnest, thoroughly evangelical preacher, his service was always fruitful in conversions and in church upbuilding. At Upper Alton, as elsewhere, it was highly valued. This we may also say of the minister now in charge, Rev. W. Green.

Two years later than at Upper Alton, under the labors of Rev. Alvin Bailey, a church was organized at Alton City, celebrated in the early times of the anti-slavery agitation as the home of Rev. Elijah Parish Lovejoy, killed in 1837 in the course of a riot, the purpose of which was the destruction of the office in which his paper, "The Alton Observer," anti-slavery in character, was printed.

In 1882 occurred the semi-centennial of the Alton Church. The occasion was made the more an interesting one by the presence of Rev. Melvin Jameson,

who in 1875, after a pastorate of over nine years, dating from 1866, had become a missionary in Burma, but had now returned for restoration of health. An interesting historical address by Mr. Jameson brought into the light much of important local history. The church to that date, 1882, had been served by eleven pastors, including the then present one, Rev. L. A. Abbott, D. D.; the names being as follows: Alvin Bailey, Ebenezer Rogers, Dwight Ives, afterward so well known as pastor in Suffield, Conn.; Gideon B. Perry, Otis Hackett, R. F. Ellis, R. R. Coon, Melvin Jameson, Nathaniel Butler, T. G. Field, L. A. Abbott. The church began its career with only nineteen members, but with names upon the list long after well known and influential in that section of the State, such as E. Marsh, Mark Pierson, Stephen Griggs, and others. The first house of worship was built during the pastorate of Mr. Ives, 1836-39. We find it said of the Alton Church, that during the period 1860 to 1880 it had contributed to various forms of mission work one twenty-fourth part of the amount so given by the entire denomination in Illinois.

The pastor, at the date of this history, Rev. L. A. Abbott, D. D., came to the charge which at the present date he has held during some fifteen years, from La Crosse, Wis., where he had enjoyed a fruitful pastorate of seven years, with a previous one of four years at Rochester, Minn. A son of Massachusetts, he had like so many other New England youth taken early to the sea. A Christian boy, however, having been

baptized at the age of fourteen, in Beverly, his native town, he found the life of a sailor was not the one appointed him. His education preparatory for the ministry he received at Worcester Academy, and after an interval at sea for restoration of health by failure of which his studies had been interrupted, he was ordained in Medford, Mass., and after service there and at Middleborough, being honored by his townsmen in both places by election to the State Legislature, he came in 1868 to the West, which since has been glad to claim him for its own.

Both Alton City and Upper Alton have been from the beginning centers of denominational influence in Illinois; partly because of the location at the latter of what was the only Baptist college in the State, and partly because of the zeal and ability of both pastors and laymen there, and in towns more or less adjacent. While the great river remained a principal channel of commerce and travel, towns and cities along its banks, or contiguous to it, grew rapidly in population, wealth, and influence. Changes introduced by that great organ of revolution in State and national conditions, the railway, have in some degree affected the situation in the particular named, at least so far as to create competition at points farther to the east and north. Yet Quincy, where we find Rev. Ezra Fisher planting a church in 1836, and Rock Island, where one year later, in 1837, a church was organized in the cabin of Lemuel Ludden, with a home missionary soon upon the ground in the person

of Rev. C. E. Brown, centers of population and influence have steadily grown up, with many attractions in locations of beauty and the advantages of a devoted and able ministry for churches responsive to their leadership.

Churches with a future of influence and evangelical power before them, grew up at points more inland, in Madison and Morgan counties, as at Carrollton, Winchester, Jerseyville, Whitehall. Alvin Bailey, in 1833-34, represented the Home Mission Society in labor from Alton to Carrollton; in 1843-47, we find him at Jacksonville; in 1847-48, Rev. W. F. Boyakin is at Jerseyville, and Justus Bulkley in 1848-52; Joel Sweet is at Whitehall, Manchester, and Big Springs in 1842, serving all three—Rev. B. B. Hamilton having his name in later years long identified with the church first named; Gardner Bartlett, at Winchester, in 1832-33. Alvin Bailey, Gardner Bartlett, William Spencer, John Logan, writes Rev. E. S. Walker, of Springfield, “became as household names at many a fireside, and are still remembered by older Baptists of this region, as devoted men of God who served faithfully and well in laying foundations.” To the names so mentioned many others might be added.

Only brief mention is possible to us of the earliest history at Canton, with I. D. Newell, 1841-43, Alba Gross, 1844-46, S. G. Miner, 1847-61, D. H. Cooley, 1871-79, as pastors; or of its later history under other pastors, conspicuously the long-continued and

in many ways remarkable service of Rev. Charles Whiting, D. D. Dr. Whiting is remembered at Quincy for a fruitful ministry at the First Church, and especially at Canton, where his work and his life, in the year 1893, came to a close. Mr. Miner, also, at the age of eighty-six, in the same year, ended at Bloomington his long life of faithful service. To these two men the church in Canton is much indebted for a prosperity that may be said to have been unbroken from the very beginning of its history.

Galesburg has had, during some of the most prosperous years of its history, the pastoral service of Rev. Wm. M. Haigh, terminating in 1877, when he became District Secretary of the Home Mission Society. Under the recent pastorate of Rev. O. W. Van Osdel it has enjoyed exceptional prosperity, crowned in the early part of the year 1894 with the completion and dedication of its present noble sanctuary. The record at Decatur opens in 1847, with the ministry of Burton B. Carpenter, followed by those of Charles H. Gates, Nelson Alvord, and John N. Tolman ; the last named, son of Rev. J. F. Tolman, especially honored and esteemed among Baptists of Illinois. In late years the briefer service of Rev. F. G. Thearle, shortened by failure of health, and later the longer and brilliant one of Rev. G. B. Vosburgh, D. D., have conspicuous record, succeeded by that of Rev. C. E. Torrey, whose service closed, with his life, in May, 1894, almost at the outset of what promised to be a career of brilliant service.

A like brief record must content us of the history at other points; as at Bloomington, where I. D. Newell is found in 1836-40, Lyman Whitney, 1844-46, and later, L. L. Lansing, O. B. Stone, C. E. Hewitt, d. d., 1868-76, J. L. Jackson, and W. B. Riley—the last now a vigorous preacher and enterprising pastor in Chicago, and Dr. Jackson's immediate successor at Bloomington. Mr. Riley was succeeded, in the summer of 1894, by Rev. F. C. Winbigler, from the Pacific coast. At Joliet and Lockport, F. W. Ingmire was pastor in 1848-50, J. F. Childs, 1853-54, W. D. Clark, 1854-56, the most recent and prosperous ones being J. W. Conley and George R. Wood, and H. J. White (in a church newly organized); at Aurora, in the church organized about 1844, W. S. Goodno is found in 1851-52, I. D. Newell in 1852-54, Charles Button, E. H. Brooks, later; and of the church more recently organized, the Park Place, O. O. Fletcher and F. Nelson Glover.

We mention also, Belvidere, where a fortieth anniversary was celebrated in 1876, whose first house of worship had been built in 1839, its second in 1845, and the present spacious one in 1868, among whose pastors are named: Prof. S. S. Whitman, one of the three students forming the first class at Newton, Dr. Barnas Sears being another, S. A. Estee in 1848, Charles H. Roe in 1851, coming from England with a record there already made of conspicuous usefulness at Birmingham; H. J. Eddy, 1865-69, N. W.

Miner, and at present the efficient pastor, R. S. Walker; Belvidere with a prosperous second church on the south side of the river; Belvidere which gave to the American Baptist ministry the eloquent preacher and magnetic leader, Henry C. Mabie, home secretary of the Missionary Union; then Rockford, with Warren F. Parrish as perhaps its first minister, Ichabod Clark, as during many prosperous years a later one, W. A. Stanton, PH. D., C. H. Moscrip, D. D., as latest of all, the First Church being in more recent times cheered by the presence of a sister church over the river, with J. T. Burhoe as a recent and R. F. Y. Pierce as a present pastor, faithful and efficient men; Freeport, to which John P. Parsons came in 1843, and James Schofield in 1845, T. L. Breckenridge in 1851, Thomas Reese in 1853, which has numbered among later pastors D. H. Cooley, D. D., and Rev. A. W. Fuller, which also had the wise counsels and strong support in its membership of Hon. Joseph M. Bailey, D. D., Chief Justice of the Illinois Supreme Court; and Galena, with W. B. Morey, Joel Wheeler, Otis Hackett, Lyman Palmer, Asahel Chapin, and F. Ketcham on its list of early pastors. Elgin we mention last; its first pastor Rev. J. E. Ambrose, its second A. J. Joslyn, following whom came, among others, J. W. Parmly, W. L. Everett, L. M. Woodruff, D. D., C. K. Colver, D. B. Cheney, D. D., George C. Vosburgh, D. D., with Walter M. Walker, now in charge. A recent new organization, with Rev. E. C. Stover as pastor, extended

Baptist efficiency and fruitfulness in the beautiful city, whose population, as we write, is reported at twenty-five thousand. Among laymen long influential and honored in the church and city, we name E. K. W. Cornell, J. H. Bosworth, and R. W. Padelford, the last named, as mentioned on an earlier page, during full forty years clerk of the Chicago Association.

Among centers of influence, if not so much of population, in Michigan, Ann Arbor, next after Detroit, is to be conspicuously mentioned. Upon resigning his pastorate here in 1888, after a service of seventeen years, Dr. Haskell, in his sermon, said :

The letters dismissing from the church in Farmington those who organized this church bore date May 10, 1828. The members were Rev. Moses Clark, Lucy and Sally Clark, Elizabeth and Nancy Brown, Benjamin Slocum, Phebe Hiscock, Charles Stewart. It is sixty years since the rootlet vine was thus brought here and planted. It is fifty-six years since it was transplanted from the farmhouse of the pastor on the river bank below us to this village. Brother Daniel R. Brown and wife were then baptized, and the same day he commenced his service in the deacon's office, which he still holds. Doubtless he and his wife are the only survivors of the little membership. The pastors who followed Elder Clark—who by some old settlers is believed to have conducted the first religious service ever held in Ann Arbor, as early as the spring of 1825, and who, I think, was the second ordained Baptist minister in Michigan—the pastors who followed were : J. S. Twiss, Harvey Miller, W. L. Brown, Allen A. Guernsey, Oliver Cromwell Comstock, Marvin Allen, Andrew Ten-Brook, C. Deland, E. S. Dunham, Samuel Graves, M. W. Gunnison, John M. Gregory, A. L. Freeman, S. Cornelius, N. S. Burton, S. Haskell.

The pastorate of Dr. Haskell, as we said, had lasted during seventeen years from 1871, when it began. The latest pastorate, recently closed at the date of this writing, that of Rev. A. S. Carman, worthily continued the history which records names so honorable. Of those given in the list by Dr. Haskell, Dr. O. C. Comstock was complimented by the people of his district in an election to Congress. Dr. Gregory's name has been deservedly an honored one in the educational history of Michigan and Illinois; and Dr. N. S. Burton has a record in Ohio as pastor for some seven or eight years of the church in Granville in that State, and active in educational matters there, later well known in eastern States, alike as pastor and as author. Mr. Carman came worthily into this succession, filling the position ably for several years, and adding to his reputation as pastor and preacher that of superior culture and a genial Christian manhood.

Dr. Haskell came to Ann Arbor from Kalamazoo. In a sermon on occasion of the dedication of a new house of worship by the Baptist church in that city, June 18, 1871, and afterward printed, we find him saying :

It is now just forty years since Thomas W. Merrill came from the eastern part of this State, where he had spent the preceding year mostly in teaching a select school at Ann Arbor, and commenced his efforts to plant a Baptist church and a Baptist institution of learning in this county. A single log cabin was then the only prophecy of Kalamazoo. The first church formed in that part of Michigan was at Galesburg. From that church came some of the members who

joined in organizing this one in Kalamazoo, the organization being made in 1835.

Of pastors serving the church from that time forward are mentioned Rev. Jeremiah Hall, who had come to Michigan from Townsend, Vt., in his later life pastor at Norwalk and Granville, Ohio, becoming, in 1853, president of Granville College, the name of the college being changed during his presidency to Denison University. Dr. Hall was succeeded by Dr. J. A. B. Stone, following whom came W. L. Eaton, Edward Anderson, Dr. M. G. Hodge, and Dr. Samuel Haskell.

Familiar names are noted at Grand Rapids between the years 1842 and 1860—T. Z. R. Jones, Charles A. Jenison, A. J. Bingham, L. F. Holt. In 1870, Rev. Samuel Graves, who had resigned his professorship at Kalamazoo, became the pastor, continuing some twelve years until called into educational service of the Home Mission Society at Atlanta, Ga. During this pastorate the prosperity began, in course of which a spacious and attractive house of worship was built, and which, under the subsequent pastorates of Rev. Kerr B. Tupper and Rev. J. L. Jackson, has made Grand Rapids a representative instance of Western Baptist progress. The one church, now Fountain Street, has grown to five, and the few who composed the original organization to a total membership in all the churches of some one thousand five hundred.

For Ypsilanti we find a record beginning with Rev. John Mitchell as missionary pastor, 1841-42;

followed by Lyman H. Moore, 1843-48. In later years we note the fruitful pastorates of Rev. C. E. Hewitt, Rev. J. S. Boyden, during seven years, with one hundred and sixty-three persons baptized here and at Franklin, Ind., where he had spent a year, and Rev. J. Loren Cheney, son of the late Dr. D. B. Cheney; the two first named, Messrs Hewitt and Boyden, in after years rendering valuable service in promoting the financial interest of schools of learning —Mr. Boyden at Kalamazoo and Dr. Hewitt at Chicago. Rev. J. L. Cheney, the scholarly and amiable young minister has, as we write, recently closed a pastorate of some years at this church, with, as his numerous friends hope, many years yet before him of good servioe in other fields, a like earnest hope being cherished, for their father's sake and their own, for his brother, Rev. D. B. Cheney, on his great field at West Superior, Wis. At Lansing, the State capital, we find the Home Mission Society giving aid in the support of Rev. P. C. Dayfoot, 1852-54; Lyman H. Moore, 1857-59; George H. Hickox, 1866-68. In subsequent years Rev. E. H. E. Jameson, D. D., came to them after many years of good service in Omaha, Neb., to be followed at Lansing, upon becoming district secretary of the Home Mission Society, by Rev. L. D. Temple, a graduate at Morgan Park, and who had made a good record as pastor near Chicago and in New York City. Mr. Temple has recently resigned, and is at this writing (1895) pastor at Brattleboro, Vt.

If we pass to Wisconsin and to its State capital, we find there as bearing commissions of the Home Mission Society, H. W. Read, in 1847-49; John Williams, with one-half of his time given to Iowa, 1849-50; S. S. Whitman, 1851; M. D. Miller, 1853-55; W. R. Brooks, 1856-58; W. H. Brisbane, 1860-61; Thos. Bright, 1875-76. For later record we have Rev. J. C. C. Clarke, and as lately resigning, after an able ministry of several years, Rev. A. L. Wilkinson, D. D. Racine enrolls upon its list of early pastors, following Rev. Spencer Carr, with whom the church began, Silas Tucker, 1845-48; William Rollinson, 1849-50. Later it had the ministry of Rev. O. O. Stearns, later still of Rev. W. B. Cullis, and as we write that of Rev. David Spencer, D. D., recently closed.

Much of the church planting in Wisconsin has called for notice in other connections. Mr. Delany has noted the first beginnings of church organization at Janesville, with mention of the brilliant pastorates of E. J. Goodspeed and Galusha Anderson. Rev. M. G. Hodge, D. D., the pastor as we write, has been twice in service there. The first of these terms of service began Feb. 1, 1865, and closed Sept. 1, 1871. His present pastorate, which has now lasted thirteen years, began May 1, 1881. In 1867-68, under his first pastorate, a fine house of worship, the best in the State, was built, with a seating capacity of one thousand. On Jan. 13, 1885, in the third year after the second pastorate began, this house was burned. The

church at once began to rebuild, and in August, 1885, dedicated its present beautiful house free of debt. The church in 1894 had a membership of three hundred and seventy. The ministry of Dr. Hodge had its earliest beginning in Vermont, his ordination occurring at Charleston, in that State, in 1843. Pastorates followed, as the years went by, at Colchester and Hinesburg, Vt.; Stillwater and Brooklyn, N. Y.; Kalamazoo, Mich.; Beaver Dam, Janesville, and Milwaukee, Wis. No man in the American Baptist ministry has more commanded the respect of his brethren, the warm attachment of the churches served, or has been more cheerfully trusted and followed as a leader within the immediate sphere of his service on special fields. Pastors in later years, besides Dr. Hodge, serving at Janesville, have been O. J. Dearborn, W. H. Douglass, F. W. Bakeman, J. P. Bates, W. S. Roberts, F. L. Chapell.

A record like this which we make in the present chapter is necessarily imperfect. Something to a like purpose, though more in the nature of a general summary, may come in order later in this history. The amount of detail here attempted has had for its purpose the giving of some indication of the manner in which the field in these great States has been taken and occupied during the century and more since, on the banks of the Ohio, Baptists began to have a name and a place.

CHAPTER IX

HOME AND FOREIGN MISSIONS

SO much as appears in a former chapter it has seemed necessary to say of a phase in our denominational history which antedates the missionary activity of more recent times. Interest in missions, variously organized at home and abroad, is so much a matter of course now that it might seem no violent inference that it had always been so; nor is it easy now to quite get the point of view of those who once were so vigorous in their opposition. Besides, the anti-mission attitude was clearly one aspect of doctrinal history among Baptists, grounding itself, as we have seen, in extreme views upon matters of faith fundamental, and in their general statement accepted by us all, yet susceptible of modifications in either direction which become divisive in their result.

The missionary spirit, however, as has abundantly appeared in this record of early times, was active among those who led the way in the occupancy of the Western field. Very naturally, its first direction was toward those Indian tribes then still found in their old localities, whose condition made such a strong appeal to Christian sympathy and sense of obligation.

We have seen that Dr. J. M. Peck's original desire was to become a missionary to the Indians. Other claims interfered, and turned his thought and his main interest in other directions; yet what is written of him shows how difficult it must have been for earnest Christian men to look without deep concern upon the condition of those original occupants of a soil soon to be claimed in the interest of civilization, for whom even the light of nature was but darkness.

Of Isaac McCoy, in this connection, we have already spoken, with some account also of his earlier life, and the beginning of his ministry. It was in 1818, that Mr. McCoy received an appointment from the Baptist Triennial Convention as a missionary to the Indians. The Indian hostilities which accompanied the war of 1812 with Great Britain had been quieted, and access to the tribes had now become comparatively easy. Mr. McCoy began his labors among them in a mission upon Raccoon Creek, in Indiana, in the very heart of the wilderness. After two years he removed to Fort Wayne, and there, in 1821, organized a small church "consisting," it is said, "of eight missionaries, one colored man, and two converted half-breed Indian women." Believing that better access to the tribes could be found farther west, he removed in the autumn of 1821 to a point on the St. Joseph River, near the site of the present city of Niles, in Michigan. This station, among the Pottawatomie tribe of Indians, was named by him the

Carey Mission, as another among the Ottawas farther north was named the Thomas Mission, after another, Dr. John Thomas, of those by whom Baptist missions on the other side of the world had been originated.

In his work among the Indians, Mr. McCoy experienced much embarrassment and hindrance through their contact with people in the white settlements. It was partly, no doubt, in consequence of this that he interested himself so actively in securing from Congress its first appropriation of public lands as an Indian Reservation. To such a Reservation, in what is now the State of Kansas, he removed in 1829, and here continued his self-denying labor until 1842, when, having been chosen corresponding secretary of the Indian Mission Association, a new organization, having its headquarters at Louisville, Kentucky, he removed to that city, and there had his home until his death in 1846, consequent upon severe exposure in returning from a preaching engagement at Jeffersonville, Indiana.

Something has already been said of Mr. McCoy's marked characteristics. It should be remembered of him that he was much more than simply a missionary. While earnest and devoted in the more direct labor as such, his thoughts and sympathies were occupied with large views and plans as to the general condition of Indian tribes in the West. He also wrote much upon the subject, one volume, an octavo of some six hundred pages, being completed and published by him not long before his death. Considerable time

was spent by him at Washington, using his influence with members of Congress to secure the appropriation of public lands before mentioned, and for other purposes connected with the general welfare of the tribes. Mr. Joseph Chambers says:¹

That which more than anything else must form the enduring memorial of Mr. McCoy, is what he did and suffered for the red man. He labored for him during a large part of his ministry with an intensity that nothing could abate ; and he has left a mark on the destiny of that unfortunate people which time cannot efface. Well do I remember going by request to his house, to join with him in prayer just before his removal into the Indian Territory. A few years before we had both been defending ourselves and our families with our rifles against the invasion of the Indians, and now he was going to plant himself down among them with his wife and seven small children, in the hope of becoming the instrument of their salvation.

It is proper to say that owing to his active concern in general measures for the benefit of the Indians, Mr. McCoy was necessarily often turned aside from more direct missionary work, with frequent absence from the stations occupied by him. Out of this grew some apparent occasion of criticism, with official inquiry by the Board of the Triennial Convention under whose appointment he labored in the earlier years of his service. Dr. Spencer H. Cone, of New York, an influential member of that Board, much befriended him, justifying his course, and securing in the result complete vindication.

¹In Sprague's "Annals of the American Baptist Pulpit," p. 645.

An indirect fruit of the missionary labors of Mr. McCoy while at the Carey Mission on the St. Joseph River, may have been the Brothertown Indian Baptist Church, which came in a body into the territory of Wisconsin in 1828; though perhaps more directly a fruit of the mission later at Grand Rapids. This was really the first Baptist church in what is now the State of Wisconsin. Its location, Brothertown, was at Calumet, on the eastern shore of Lake Winnebago. An Indian pastor came with the little band, bearing the name of Dick, spoken of as "a most excellent man and preacher, and a decided Calvinist." His wife had been educated in the family of Prof. Daniel Hascall, of Hamilton Literary and Theological Institute. After Mr. Dick's death the church had no pastor, and though its meetings, especially its covenant meetings, were maintained until 1841, it finally became extinct.

Concerning work among the Indians in Michigan a further record remains. "Some successful work," says Dr. Samuel Haskell,¹ "was done in schools, a few conversions at the Carey Mission are mentioned, and six young Indians were sent to Hamilton and two to Vermont for education." No church organization at the Carey Mission evidently is reported. A mission distinct from that of Mr. McCoy appears to have been established at Grand Rapids. Here more results of labors appeared. "In the spring of 1832 many improvements had been made, a house of wor-

¹ "Fifty Years of Michigan Baptist History."

ship erected, whose ‘church-going bell’ was the first one with a Baptist tongue in Michigan, and the chief, Noon-day, with a number of his people were asking baptism.” As Rev. Leonard Slater, the missionary at that point, was a licentiate, Rev. Elkanah Comstock, at Pontiac, was sent for to administer the ordinance. He was accompanied by Rev. John Booth, another devoted Baptist pioneer. “They went by Jackson and Marshall, at each of which there were two log dwellings and beyond these places there were no roads, bridges, or inhabitants, except a Baptist family near Battle Creek, and a few families on Gull Prairie. From this point and back to their homes by the Shiawassee trail, they traversed an unbroken forest, swimming their horses through the Grand River several times, and kindling a fire and lying down wherever night overtook them.” Their visit to the mission at Grand Rapids appears to have resulted in the organization of an Indian Baptist church, with twenty-four members. Through the influence of Chief Noon-day a temperance society among these Indians was organized, with the following pledge: “We say we will stop using this whisky; we will not suffer it to come into our houses: we, who have set our names to this, will meet in a house to remember and talk of what we have said to God. We will not lie to God.” “The names of forty Indians,” says Dr. Haskell, “were written under this pledge, and each of them shook the pen opposite to his name, thus recognizing the signature as his own.”

Mr. Slater appears to have been, in his zeal as a missionary among the Indians, like-minded with Isaac McCoy. When, in 1836, the Indians in Michigan were removed by order of the government, he obtained permission for those whom he had gathered in the church at Grand Rapids to remain in the State. A settlement was formed near Kalamazoo, and a church and school there maintained for some fifteen years. The settlement, however, declined and the station was ultimately abandoned. Mr. Slater was active also in labors among the colored people of Kalamazoo. In the time of the civil war he contracted a disease while laboring in army hospitals in the South, and there ended his useful career. "Bury me," were his last words, "by the Kalamazoo, on the spot where I spread my tent and slept by the Indian Trading Post on the first night of my coming to the station; and let the dust of my buried wife be brought and laid by my side."

Other missions were established in other parts of Michigan; one by Rev. Abel Bingham at Sault Ste. Marie, in 1828, and a church of six members organized in 1830, increasing to fifty by the year 1833, with several "soldier members" included. The disappearance of the Indian tribes through various causes, more especially their removal by government to the farther West, has left all this, however, as simply a passing record, though a deeply interesting one, in the annals of Indiana, Michigan, and Wisconsin Baptists.

As we turn now to consider the subject of co-operation by Western Baptists in home and foreign missions upon a larger scale, we have to notice, first of all, the manner in which active engagedness in these directions, as well as in mission work more local in character, was weakened and hindered by divisions of the same kind as were having a like effect both in the East and the South. We have already made mention of the causes of such division, but must here notice them more in detail.

It was not so much conflict of opinion as to the institution of slavery itself, which had the effect spoken of. Among Northern and Western Baptists the general judgment as to the character of that institution and the necessity for its abolition was much the same for all; the points of difference, radical in their nature in spite of any fundamental agreement as to the general view, concerned methods of dealing with the evil, and the question of complicity with it through association with slaveholders in home and foreign missions and in other ways. The South, in these particulars, was quite as much at issue with the North as the North with itself in its own domestic differences, the result being a complication the effect of which was felt in all departments of missionary activity.

Into details more than very general of this important passage in the history of American Baptist missions we cannot enter. That will perhaps be more appropriate for notice in some other volume of the

series to which our own belongs. Besides the question already noticed, that of complicity with what was regarded as the sin of slaveholding, there was another having respect to the proper constitution of a missionary society. The third article in the constitution of the American Baptist Missionary Union, organized at Boston in 1845, was as follows : "This Union shall be composed of life-members. All the members of the Baptist General (Triennial) Convention who may be present at the adoption of this constitution, shall be members for life of the Union. Other persons may be constituted life-members by the payment at one time of not less than one hundred dollars."

The points of fundamental difference between the supporters of the Missionary Union and those of the American Baptist Free Mission Society, organized in the Tremont Chapel, Boston, in May, 1843, were these two, that of co-operation with slaveholders in the prosecution of missions, at home or abroad, and the recognition of a principle of representation in the constitution of a missionary society ; it being claimed on the one hand that organization upon a basis of life-membership only, implied an exclusion of the principle of representation, while upon the other it was argued that the only safe recognition of such a principle in the constitution of a missionary society is the qualified one seen in a life-membership constituency. It is proper to add here, that at a later time, when this whole controversy had become a thing of the

past, the constitution of the Missionary Union was so changed as to admit of representation in the form of delegates from churches, and in other ways.

This brief mention of matters in debate at the date here in view, is made necessary by the fact that the Free Mission agitation was so much a factor in this history during many years on the field of our present survey, and the fact also that the issues above noted were debated in the West no less actively than in the East. The Western center of the Free Mission movement, for a considerable time at least, was Elgin, Illinois, where the Western organ of its promoters, "*The Western Christian*," was published under the editorship of Rev. Warham Walker. Mr. Walker was a pastor in Homer, New York, when the questions indicated above began to attract attention. His views he gave to the public in the form of a paper, "*The Advocate*," which was announced as intended for continued publication should that be warranted, but which reached only a second number, the opening for a like enterprise in the West calling him thither. Mr. Walker argued the questions referred to, from his own point of view, with decided ability, and with a moderation of tone, considering the degree of agitation all around him, which lent much force to his advocacy. "*The Western Christian*," founded in 1845, by a joint stock company, in which Rev. A. J. Joslyn, Rev. J. E. Ambrose, and Rev. Spencer Carr of Racine, shared, was sustained during some six years, and gained a considerable circulation both in the

West and in the East. The Free Mission sentiment on the field of its circulation grew in intensity, and mixed itself with almost all forms of organization for Christian work. In 1846 the Free Mission Convention in Wisconsin was organized at Spring Prairie, in that State. The influence of the agitation was felt in each of the other States, mainly through efforts made in meetings of local Associations and in State Conventions to secure recognition of principles representative of the Free Mission position, as regards fellowship with slaveholders, and missionary policy in general.

The division extended to home missions as well as foreign missions. The withdrawal of Southern Baptists from co-operation with those of the North, involved separation in home missions, and also brought into that organization dividing questions of a similar character. As a result, those identified with the Free Mission movement stood aloof here also.

It is no part of our purpose in recalling these chapters in missionary history to revive issues long buried, as far as any discussion of them upon their merits is concerned. These discussions, however, enter so largely into the earlier history of Western Baptists, in their relation to Christian enterprise upon a wide scale, that it was impossible to pass them by. Other grounds of difference appeared later in connection with the work of Bible distribution. We cannot stop to give any detailed account of the rising into prominence of the question of Bible revision, the organiza-

tion of the American Bible Union in 1850, and the sharp controversy between its supporters and those of the American and Foreign Bible Society upon the question of revision. Western men entered into these discussions with much zeal, the work of revision under the auspices of the new society appealing strongly to the pronounced Baptist convictions and sentiment, always quite characteristic of Western churches and their ministry. In the end, as is well known, the general principle advocated by the American Bible Union prevailed, finding emphatic endorsement in the Revised version by British and American scholars published in 1880, and in the action of the Saratoga Baptist Bible Convention in 1883.

It is, as is often remarked, chiefly in times of agitation and disturbance that material for history is supplied. The period whose more stirring events have occupied us in foregoing pages, has been followed by a period of quiet and orderly progress under methods commanding united support, and with results such as union of counsel and endeavor is wont to bring. The issue of the war between the States put an end to slavery and to those causes of division growing out of it, whose effects were felt in so many ways. These and other questions in debate having left the field, there was room and opportunity for devising better methods of procedure in that work of missions which now came to the front as in so many ways having superior claims.

To the American Baptist Home Mission Society

Western Baptists have been ever glad to confess a large indebtedness. Those upon the field, in contact with its difficulties and sensible of limitation in resources, necessarily crippling and discouraging, have not failed to recognize the relief and the inspiration supplied in the consciousness of active sympathy on the part of their brethren in the older States. The society in its own operations has proceeded upon the wise principle of stimulating, as well as aiding endeavor. Self-help, it has been realized, is after all the best kind of help. Thus the society, in the aid it has given, has rendered a double service. Many a struggling church has been by its means lifted into comparative independence, and yet in the process of such relief has found its self-respect encouraged and its own spirit of enterprise stimulated.

Examples of the service rendered in the West by the Home Mission Society may be found simply in an enumeration of central points first occupied either through its means or by its aid. Churches now in large cities and towns, and which for more than a generation, perhaps even half a century, have found no occasion to ask for aid in any quarter, save from above, may not be in the habit of recalling what was true of them in the time of their beginning, and when the very place of their location was similar to that which some crude town upon the frontier now is. The first two pastors in Chicago, A. B. Freeman and Isaac T. Hinton, were aided in their support from Home Mission funds; the now powerful and prosper-

ous First Church being in a true sense the child of the society. When Rev. J. L. Richmond, in 1833, came to Cleveland, Ohio, he came with the promise of aid from the same source. Both T. R. Cressy and D. B. Cheney were aided by the society in laying foundations at Columbus, in the same State. The First Church, Cincinnati, sustained its pastor, Daniel Shephardson, in the first year of service, 1847-48, with like aid. At Indianapolis, as bearing the commission of the society, we find Ezra Fisher, T. R. Cressy, Sidney Dyer, at dates varying from 1832 to 1853. In Detroit, a like record appears of such early pastors as Robert Turnbull, 1834-36; Oliver C. Comstock, 1838-40; Andrew Ten-Brook, 1841-44; James Inglis, 1844-45; Samuel H. Davis, 1847-48. For Kalamazoo, are the names of Edward Anderson and Samuel Haskell. For Milwaukee, on this list, are the names of Richard Griffin, 1836-40; Peter Conrad, 1842-43; Lewis Raymond, 1846-48; T. S. Griffith, 1850-53. In Illinois, at Springfield, we find J. Merriam, 1837-39; Ambler Edson, 1844-45; Gilbert S. Bailey, 1846-49. As on the field including Alton and Carrollton, Alvin Bailey, 1833-34. In Bloomington, I. D. Newell, 1838-40; Lyman Whitney, 1844-46; L. L. Lansing, 1871-72. In Peoria, A. Riddler, 1837-38; H. G. Weston, 1846-47; the church then becoming self-supporting, J. Edminster, planting a new church 1854-57; I. S. Mahan (Adams Street Church), 1857-58. In Quincy, Ezra Fisher, 1836-40; Edwin C. Brown, 1840-44.

These may be viewed as representative names and places. In the Jubilee Volume of the society, published in 1883, we find two hundred and eighty-two places named in Illinois, including nearly all those points where the chief cities now stand, as aided by the society in the first founding of churches, or in enterprises of a later date. The number to a like effect in Indiana, is one hundred and fifty-five; in Michigan, one hundred and eighty-four; in Ohio, eighty-five; in Wisconsin, two hundred and ten. In these States, of places not yet named, are, in Michigan, Ann Arbor, Grand Rapids, Jackson, Lansing, Niles —where we find Eber Crane in 1834-35—Ypsilanti, and others which we omit to name lest our list grow too large. In Ohio, Marietta, Massillon, Springfield, Toledo. In Wisconsin, Geneva, P. Conrad, in 1843-44; Joel W. Fish, 1846-51; Caleb Blood, 1852-53; Janesville, Kenosha, Madison, H. W. Read, 1847-49; Racine, Silas Tucker, 1845-48. In Indiana, Crawfordsville, Fort Wayne, Franklin, Huntington, LaPorte, Peru, Terre Haute, Joseph A. Dixon, 1846-50, Valparaiso, Vincennes.

This enumeration may serve a double purpose: while it records names of men, some of them unmentioned before, who have shared in the laying of foundations in these States, it shows how wise and how early were the selections made by the society of fields to be occupied. In process of time a new principle of policy came into adoption in the relation of the society to the several State organizations. As

these latter took up with more of purpose and energy the work of State missions, the inconvenience of a double occupancy began to be felt, and in States where the aid of the society was still needed, arrangements were entered into for associated methods. The society pledged to the State, through the Board of the State society, a definite sum, conditioned upon the raising and expenditure upon the field of another specific amount. It was thus found practicable to prosecute work upon the field under State auspices, and at the same time have at disposal a supplementary fund that should make practicable a material enlargement of operations, the Church Edifice Fund of the society being a source of aid often invaluable. This arrangement was entered into especially in Wisconsin, and in States beyond the Mississippi, but it was for a while found useful also in Illinois; while in the latter State, and especially in Chicago, co-operation of the society continued to be had, to most excellent purpose, with particular reference to the foreign population. This co-operative method, as far as the States just named are concerned, dates, for Illinois, from 1879, and for Wisconsin, 1880, the then secretary, Rev. H. L. Morehouse, D. D., being its active promoter in these, and in States west of the river.

An important measure of the society was the appointment of district secretaries. The first such appointments on the field of our present survey, were Rev. O. B. Stone, for Ohio and Michigan, in 1864; Rev. J. W. Osborn, for Ohio and West Virginia,

in 1868 ; and Rev. S. B. Page, D. D., for the same field in 1870-75. The field of Dr. Page, in 1875, was made to include Ohio, Michigan and Indiana, Rev. James Cooper, D. D., succeeding him in 1880. In 1877 Rev. William M. Haigh was appointed for the States of Illinois and Wisconsin, several States west of the river, such as Iowa, Minnesota, Nebraska, Kansas, and Dakota being later included. Rev. E. H. E. Jameson, D. D., for Michigan, and Ohio, and Rev. Dwight Spencer, for Indiana, are later appointments. Mr. Spencer had been long in home mission superintendency, especially in the farther West, with distinguished service in Utah, and other parts of the Rocky Mountain region.

Dr. Page had filled important pastorates in Ohio, such as Massillon, Wooster, Norwalk, the Third and the Second (now Euclid Avenue) Churches in Cleveland. His efficiency in agency service was shown in 1866, by his success in securing an endowment of one hundred thousand dollars for Denison University. As district secretary of the Home Mission Society he served nearly twelve years, with marked efficiency. Rev. James Cooper, D. D., although born in Boston, in 1826, was first a member of the Ninth Street Church, Cincinnati, being baptized into its fellowship in 1840. Graduating at Denison in 1850, he spent three years at Newton, being ordained in Cincinnati, after some fifteen months of mission service in that city. At the time of his call to the district secretaryship he was pastor at Flint, Mich., previous pastor-

ates having been at Madison, and Waukesha, Wis., Melrose, Mass., West Philadelphia, and in Rondout, N. Y. His service as district secretary began in 1880, closing at his death in 1886.

Rev. O. B. Stone, D. D., born in Homer, N. Y., in 1823, was ordained at Xenia, Ohio, in 1852. After two years' service at Xenia, he went under appointment of the Home Mission Society to California, and was pastor at San José, and Nevada City. Subsequent pastorates were at Lafayette, Ind., and Rockford, Marengo, and Bloomington, Ill. His service as district secretary covered only three years, from 1864. His health failed while he was yet in the meridian of life, and his last years were a period of long-continued suffering. He was a graduate of Madison University, and of Rochester Theological Seminary. His known interest in education led to his appointment upon such Boards of direction as those of Shurtleff College, and of the University and Seminary at Chicago.

Rev. William M. Haigh, D. D., was a native of England, born in Halifax, Yorkshire, in 1829. Following his father, Deacon Daniel Haigh, long remembered in Northern Illinois as a pillar in the churches, he came to this country in 1852, the family home being made near Pavilion, some sixty miles west of Chicago. By the church at Pavilion the son was licensed to preach in 1852, and in 1853 he was ordained as its pastor. After several years of service in leading pastorates in the State, service as chap-

lain in the army in 1862-64, and one year in an agency for the Baptist Union for Theological Education at Chicago, he was, in 1877, at the close of his pastorate at Galesburg, Ill., called into the service of the Home Mission Society as district secretary. This field, as intimated above, grew into a very extended one, on both sides of the great river. This, however, he commanded with remarkable activity, and with zeal that never tired, a patience that seemed exhaustless, and executive skill which made his co-operation in difficult cases of missionary administration of signal benefit to the cause, he held the position assigned him until the autumn of 1893, when he accepted the appointment from the society of general superintendent of home missions in the States of Illinois, Wisconsin, Iowa, Minnesota, and the Dakotas.

This last appointment was in accordance with an enlargement of policy by the Home Mission Society, in view of the demand for a general supervision of the Western field, covering the vast extent from the lakes to the Pacific, such as the details of service required of the district secretaries made impracticable. Dr. T. J. Morgan having succeeded Dr. H. L. Morehouse in the secretaryship of the society, and Dr. Morehouse being made field secretary, this office of general superintendent was created as co-operative, the field under this designation being divided between Dr. Haigh and Dr. H. C. Woods. The new measure was intended to provide for needed supervision in

such a way as to secure prompt and efficient occupation in every part of the broad area where material development was so rapid, with unresting home mission activity called for in all directions.

In the department of foreign missions Western work was, of course, in a good degree limited to measures for cultivating a missionary spirit in the churches, and securing co-operation in the raising of funds for the missions. Active opposition to this, as to other forms of organized Christian enterprise, may be said to have practically ceased after the lapse of not much more than a generation from the date of denominational beginnings in the West. What those charged with the work of promoting interest in foreign missions had chiefly to encounter was, upon the one hand, apathy as respects an interest so remote and preoccupation with pressing needs of the home field. The agency originally employed with this view developed in time into an organization of the work similar to that used by the Home Mission Society. The agency became a secretaryship with local administrative functions which made the office a more responsible one, but also enlarged the scope of its usefulness. Dividing questions happily ceased to exist after the war, so that in the West as in the East, the denomination was thenceforth, in this important service, practically a unit.

Growth in foreign mission interest was an important feature of Western Baptist history. While as the States grew in population and wealth increased

it was most necessary that the West should share with the East in providing means to carry on the work abroad, time was to show what precious gifts in personal service were to be supplied from this field. The conditions of Western life were helpful in developing the character and qualifications suited to meet demands of the work abroad. Indeed, it is permitted Western churches to know that among those most efficient in the foreign field have been the young men and young women in whose early Christian training they have shared, and who have gone as their representatives to all parts of the world where American Baptists are carrying on the work which Carey and Judson began. In all revivals of missionary interest the West has liberally shared. Contributions from these States have steadily grown in amount. Nor is it likely that the fact can be otherwise while it is the privilege of Western Baptists to enjoy such a representation as that of Dr. Clough of Iowa, in the field abroad, and that of Dr. Mabie, a native of Illinois, in the administration at home.

Among those earliest in service as representing the interest of foreign missions in these States was Dr. Jirah D. Cole. Previous to his final removal to the West, he had been similarly engaged in association with Rev. Alfred Bennett, having accepted an appointment for foreign missions in 1839, spending his first year of such service in New York and his second year in Ohio, Indiana, Illinois, and Missouri. In the year 1841 he returned to the pastorate, but in 1850

accepted an appointment by the Missionary Union as agent for the Northwest. His seven and a half years of service were years of encounter with many difficulties, of extended travel when facilities for such travel were by no means such as could be had later, but with good results in the cultivation of a missionary spirit among the churches.

Three of those who, following Dr. Cole, have been engaged in a like service, had themselves had experience in the work abroad, and brought to their advocacy of the cause at home that same earnest spirit of personal consecration which had prompted their original choice of field. Dr. S. M. Osgood died at Chicago in 1875. He had been district secretary in the West for the Missionary Union since 1860, a period of fifteen years, spent in a service at the time even more taxing to self-denial and physical strength than it is now, and with a zeal for the cause which he carried with him as a veritable contagion. He began active life as a printer, and was connected for some time with the office of "The Baptist Register," in Utica, N. Y. He was, while a resident in that city, a member of the Broad Street Baptist Church, but had been baptized when only nine years of age by his father, Rev. Emory Osgood. In 1834 he was appointed missionary printer at Moulmein, Burma, his companions on the voyage over being Jonathan Wade, Grover S. Comstock, William Dean, and Miss Ann Gardner. Returning to this country in 1863, he served seven years as agent of the Mis-

sionary Union in Western New York, then in 1853 was transferred to a like agency in New Jersey, Pennsylvania, Delaware, and in the District of Columbia, coming in 1860 to the West on a like mission. A "man greatly beloved," his personal influence, no less than his powerful advocacy of the cause he loved, was felt in all the churches as a benediction and an inspiration.

Associated with Dr. Osgood in this agency from 1866 to 1875 was Rev. C. F. Tolman, who, upon the death of Dr. Osgood, and for many years after, had sole charge of the field which during nine years they had occupied jointly; the agency becoming in due time a district secretaryship. Dr. Tolman, like his associate and predecessor, had had experience in foreign service. Born at Meridian, N. Y., in 1832, he had come with his father, Rev. J. F. Tolman, of whom mention has before been made, to Illinois, receiving his education at Shurtleff College and at Madison (now Colgate) University. In November, 1858, with his wife, Mrs. Mary R. Tolman, a daughter of Dr. Bronson, of the Assam mission, he sailed for that part of India under appointment of the Missionary Union. Acquiring the language with remarkable facility, he was able, before failure of health compelled a return to this country, to use the Assamese language freely in preaching and to reduce to writing the language of the Mikirs, to which tribe he had been especially assigned, and to prepare a vocabulary and catechism. Compelled by the con-

viction that his constitution would not bear the effects of an Eastern climate, he returned home, and after a pastorate in Lawrence, Mass., and Fort Madison, Ia., became associated with Dr. Osgood in the foreign mission agency, and upon the death of Dr. Osgood, district secretary for Illinois, Wisconsin, and other Northwestern States, his official journeys frequently taking him far over to the Pacific itself. Growth in missionary interest in these States, with enlargement of contributions, were greatly promoted under his active, judicious, and zealous labors.

The third of those engaged in foreign service previous to engagement in work at home in the same general interest, is Rev. Thomas Allen. We have once more an instance in his case of the manner in which home missions and foreign missions in the person of those devoted in behalf of each may join hands. Thomas Allen, while yet a boy, was baptized by Rev. Thomas Powell, missionary and agent of the Home Mission Society, in the Big Vermillion River, at Vermillionville, Ill. This occurred in 1838. His education, begun at the academy conducted for a while at Granville, Ill., by Rev. Ezra Fisher, another home missionary, was completed at Hamilton in 1852, and in September of that year he sailed for Burma with his wife, whom, as Miss Minerva Newton, of East Hamilton, he had married in July of that year. His station in Burma was Tavoy. Here the health of his wife failed and they were obliged to return home. Two years he served as agent for

the Missionary Union, and then entering the pastorate was engaged at Groton and Milo, N. Y., removing next to Chicago as pastor of what is now the Pilgrim Temple Church in that city, and later being settled at Benton Harbor, Mich. While at Benton Harbor he was appointed district secretary of the Missionary Union for the States of Ohio, Indiana, and West Virginia, Indiana being later assigned to another district. In this service he continued with extraordinary activity and abounding fruit from 1869 to 1891, retiring then to make a home with his son, Dr. E. T. Allen, in Omaha, Neb. His successor upon the field was Rev. T. G. Field, transferred to it from that in the Northwest, which included Minnesota and the Dakotas.

Our personal record here must still make mention of Dr. S. M. Stimson, during so many years, from 1873 onward, district secretary of the Missionary Union in Michigan, Indiana, and Southern Illinois. Dr. Stimson was a native of Massachusetts, born in Winchendon, Worcester County, in 1815. Four years after, his parents removed to Western New York, where, in 1831, he became connected, first, with a Free Will Baptist church, but soon changed his membership to a regular Baptist church at Pendleton. His preparation for the ministry he received in good schools in that part of the State where he had his home, being ordained in the Shelby Church in 1843. After pastorates of several churches in New York and Massachusetts, he came from Batavia, N. Y.,

where he had been pastor eleven years, to Terre Haute, Ind., where his term of service covered eight years. Returning from a tour in Europe he was appointed, in 1873, to the district secretaryship above mentioned, being a man made most welcome in every part of his field on account of genial social qualities, and in public address powerful and persuasive.

What we write of these five men sets forth a form of service in the States covered by our history of the highest importance to the cause of foreign missions. It was more than a mere agency. Administrative in character, its result was seen in organization of the work of collecting funds, and in combining and directing those forces in the several churches, which are the stable and reliable dependence for means to carry the gospel "into all the world."

We have now to speak of a department of service in foreign missions significant and representative in a remarkable way. The place of woman in the activities of this later age has been a question far wider in scope than any theory as to her "rights" in connection with secular human affairs. Her sphere, whatever may be true of it in other respects, has certainly been comprehensive of that which most effectively gives expression to those kindly sympathies which ennable human nature, and are evidently anticipative of forms of service made needful by human ignorance, sorrow, and sin. That in some good time the activities of women would find opportunity and scope in connection with missions in foreign lands and in

home lands, might have been looked for from the very outset of missionary organization.

In her admirable sketch of the first twenty years of history of the Woman's Baptist Society of the West,¹ Mrs. Bacon, who has been its secretary and chief executive officer almost from the beginning, writes thus in her opening sentences :

It would be gratifying to denominational pride if this brief record of twenty years could justly claim a priority for the Baptist sisterhood as a general organized society for the uplifting of women in heathen lands. But such distinction does not belong to us. All honor to Mrs. Mason and Mrs. Doremus, who led in organizing the "Women's Union Missionary Society," the mother of us all. All honor to the three denominational societies which were doing a successful work before us, and are now vieing with us in carrying the gospel to the women of the East.

The proposal for an organization of women of the Baptist churches of America in this behalf was hailed by the Executive Committee of the Missionary Union as, in the language of Secretary Murdock, "the realization of a hope long cherished." The proposal for such organization, and the organization itself, were almost simultaneous in the East and in the West; the Eastern society coming into existence a month earlier than the Western one, in the spring of 1871. The Western organization occurred May 9, 1871, in the First Baptist Church, Chicago. The meeting to or-

¹ "Twenty Years' History of the Woman's Baptist Foreign Missionary Society of the West," by Mrs. A. M. Bacon, 1891.

ganize, having been called to order by Dr. C. F. Tolman, was addressed by Rev. Dr. Knowlton, from China, Mrs. Tolman, and Mrs. J. W. Barker, both of whom had been connected with the mission in Assam. Mrs. Robert Harris was the first president of the society as then organized ; Mrs. C. F. Tolman, corresponding secretary ; Mrs. A. M. Bacon, recording secretary ; Mrs. S. M. Osgood, treasurer. At the end of four years, Mrs. Tolman declining a re-election, Mrs. Bacon, who had been recording secretary for only a few months, and then became associate corresponding secretary and corresponding editor of the "Helping Hand," was now, in 1875, made full secretary, still (1895) retaining that office, after twenty years of devoted and efficient service. In 1872 Mrs. E. W. Brayman became the recording secretary ; and, three years later, Western Editor of "The Helping Hand" ; being still, at the end of twenty-two years, serving in these capacities with unabated zeal and efficiency. She was also, for twenty years, a member of the Publication Committee. In Mrs. Robert Harris the society found a president who, for eight years, presided on all occasions with eminent dignity and ability, in the general administration also, as a gracious and inspiring presence, stimulating and directive. Mrs. Harris was succeeded, after eight years, by Mrs. Robert, wife of Col. H. M. Robert, of Milwaukee, who, after one year, gave place to Mrs. A. J. Howe, a daughter of Dr. S. M. Osgood, and wife of Prof. A. J. Howe, of the (Old) University of Chicago.

In 1893 Mrs. Howe was, after thirteen years, succeeded in the presidency by Mrs. L. Everingham, for several years the first vice-president, Mrs. Howe, as an expression of appreciation for her most excellent service, being made honorary president. The office of treasurer has been successively filled by Mrs. S. M. Osgood, Mrs. C. R. Blackall, Mrs. F. A. Smith, Miss Ella F. Haigh, afterward Mrs. Googins, and Miss Mary W. Ranney, daughter of Mr. Ranney, the missionary printer at Moulmein, who was with Dr. Judson when he died. Miss C. M. Daniells, at one time State secretary in Michigan, and later missionary to China, was, upon her return home in 1888, made home corresponding secretary, followed by Mrs. S. C. White in 1890, Mrs. E. F. Sample in 1892, and Mrs. E. H. Griffith in 1894. The executive Board, charged with the business of the society during the year, consisted at first of thirteen, afterward of nineteen members.

Miss A. L. Stevens, the first missionary of the society, compelled by failure of health after one year of service to return, was in 1883 given charge of the society's literature, with visitation of churches and correspondence with circles. Circles for ladies and bands for children are organized in churches, these serving as auxiliaries of the society, most helpful in the promotion of missionary knowledge and interest, and in the collection of funds. The literature of the society is for use mainly in the circles and bands. In process of time the amount of it grew to be very

large in the form of "Leaflets," "Studies," and other publications, "The Helping Hand," published in Boston, serving as organ for the Society of the West, as well as for that in the East, as did also "The King's Messengers to Heathen Lands," for the children. Of the literature, particular mention may be made of the "Studies in Baptist Missions," prepared by Mrs. J. A. Smith, of Morgan Park, and Miss Nellie O. Patrick, of Marengo, Ill. These are eleven in number, giving information gathered and arranged with great care and skill, concerning the field and the work in all the various countries where missions were sustained by the American Baptist Missionary Union. These "Studies," published in Boston, were widely used in the Circles, both in the East and in the West. Mission Band Lessons were also prepared, adapted for the children.

The organization of the work called for State vice-presidents, State secretaries, Associational secretaries, young ladies' secretaries, and band leaders for children in all the States included in the society's operations, these being all the States from the Lakes to the Rocky Mountains, with Idaho, Washington, and British Columbia beyond. Missouri, New Mexico, and West Virginia were also included, an immense field, but with the work over its whole extent so organized as to secure system and order in the administration and steady growth from year to year in missionary interest and in contributions to the treasury. Among the State officers were many whose names are

deserving of emphatic mention, for long-continued and most efficient service, notably Mrs. J. H. Randall and Mrs. Dr. Hance, in Minnesota, Mrs. E. O. Campbell, in Iowa, Miss Craven, in Indiana, Mrs. Swegles, in Michigan, Mrs. L. L. Lansing, in Wisconsin, Mrs. M. Hayward, in Nebraska, Miss N. O. Patrick, in Illinois. During the twenty-three years of the society's history to the date of our present record, seventy-two missionaries had been under appointment. During the first twenty-two years the receipts and expenditures aggregated five hundred and forty-two thousand eight hundred and sixty-three dollars and thirty-three cents; the amount for the year 1892-93, standing at fifty-eight thousand eight hundred and sixty-seven dollars and sixty cents.

It is a noble record, and the more deserving of mention, as it is considered how many of the gifts so made must have been small in amount, gifts of children and the poor, whose small donations may, nevertheless, have been larger in the measure of the sacrifice than those often may be which are reckoned by the tens, the hundreds, and the thousands.

As we turn to consider the work of women in home missions, we find the Baptist women in Michigan leading the way for their sisters in the West in this important line of service. The Women's Baptist Home Mission Society of Michigan was organized in the Lafayette Avenue Baptist Church, Detroit, April 23, 1873. The society was to serve auxiliary as well as other purposes, doing its work in connec-

tion with the State Convention and with the Home Mission Society. Its operations, however, had in view missions for the freedmen and the Indians, along with aid given to churches within the State in support of pastors. Among earliest missionaries of the society we find the names of Miss Carrie Dyer, at Nashville, and Miss Vaughan and Miss Olive Cantreni, at New Orleans. Later, we read of aid given to Miss Rounds, "a teacher in the Indian Territory." At the twelfth annual meeting, held at Adrian, the corresponding secretary in her report speaks of the sum of three thousand six hundred dollars as coming into the treasury during the year; while at the thirteenth meeting, held in 1886, the society is described as "having a part in the mission work in our State, in the South, in Utah and Dakota, in the Indian Territory, in Mexico, and in the work among the Chinese at Oakland, Cal."¹

In 1891 we find that at the end of its nineteenth year the society could report eight missionary pastors in the State aided during the year at an expenditure of one thousand eight hundred and thirty dollars; and out of the State, teachers, missionaries, and district secretaries at Richmond—Miss Dyer, at Harts-horn Memorial College; for the Indians, Miss Minnie Pratt, at the Indian University, Bacone, I. T.; Mrs. Bradway, at the Chinese Mission, Oakland,

¹ From "Woman's Work and Organization in Michigan," a paper read by Mrs. L. B. Austin, of Detroit, at the Semi-centennial, 1886.

Cal.; Madame Estrada, Bible reader, City of Mexico; Rev. Frank Barnett, general missionary in Utah, and Rev. G. W. Huntley and Rev. T. M. Shanafelt, D. D., in Dakota—these appropriations out of the State amounting to one thousand three hundred and fifty dollars.

In May, 1893, occurred at Denver the sixteenth annual meeting of the Women's Baptist Home Mission Society, having its headquarters at Chicago. The proportions to which the work of the society had grown were just cause of congratulation for those who were familiar with the history of the society, and especially its early history. The report of the Executive Board, at that meeting, read by the secretary, Miss Mary G. Burdette, showed that in its various missions the society's field included twenty-nine different States and Territories in the United States, and two States in Mexico. Sixty-seven stations had been occupied during the year, with ninety-two missionaries under appointment. The peoples among whom these missionaries had labored were Anglo-Africans, Chinese, Bohemians, Germans, Jews, Danes, Norwegians, Swedes, Indians, Mexicans, with eight stations on the frontier and one among the Mormons. The receipts to the treasury during the year had been sixty-seven thousand and fifty-nine dollars and sixty cents.

From a brief statement by Miss Burdette, giving a succinct history of the origin of this society, we take the following:

The Women's Baptist Home Mission Society was organized February 1, 1877, in the Michigan Avenue, now the Immanuel Baptist Church, Chicago. Five years previous to this organization, at an annual meeting of the Women's Foreign Missionary Society of the West, a paper was read urging the great need of woman's work in home missions, and advocating its prosecution side by side with the foreign work. A year later the subject of such an organization was discussed by the women of Chicago, and though then regarded as not feasible, and therefore temporarily abandoned, it continued to have a place in their thoughts and convictions. These convictions were strengthened year by year, both by the tender, earnest appeals of Miss J. P. Moore for help in the work she was doing single-handed in the homes of the freed-people of New Orleans, and by the ever-present consciousness that the millions of degraded homes in our own, as well as in heathen lands had a special claim on the sympathy and efforts of all Christian women.

In the summer of 1876, Mrs. C. R. Blackall, then of Chicago, visited the Indian Territory with her husband, and there saw similar need for the labors of Christian women among those people. She talked to the Indian women about the improvement of their homes, the education of their children, the needs of Christian living, and found them ready, only waiting for instruction to enter upon Christian work. So grateful were they for the blessings of the gospel, that in their poverty they were anxious to send to the wild tribes beyond, and Mrs. Blackall organized among them a Women's Home Mission Society. Soon after a most touching appeal was sent by these same Indian women, through Major G. W. Ingalls, to the women of Chicago, to aid them in their work, and also to send them Christian women to teach them how to live.

The result, as indicated above, was the organization of the society on February 1, 1877, with Mrs. J.

N. Crouse, as president; Mrs. Carlos Swift, as secretary; Mrs. R. R. Donnelley, as treasurer; Mrs. James S. Dickerson, as president of the Executive Board. Miss Joanna P. Moore was the first missionary placed under appointment, her work being among the freed-people of the South, and her appointment bearing date May 1, 1877. Mrs. Crouse has continued president of the society till the present time. In 1883 Mrs. Swift was compelled, by failure of health, to resign the secretaryship, and Miss M. G. Burdette was chosen to that office, which, at the date of our writing, she still holds. Mrs. Dickerson has been one of the most active and influential of those engaged in the work of the society. With what extraordinary devotion and what signal ability the affairs of the society have been conducted, is amply testified by the extent to which its operations have grown and the abounding good fruit of its work.

A training school for the preparation of missionaries for the peculiar and especial work to be done by them soon became an evident necessity. In 1881 such a school was opened in a building secured for the purpose. Some years later money was raised for the erection of a building to be owned by the society, and the school now has permanent quarters, ample in accommodation and affording a pleasant home for pupils. Miss M. G. Burdette was preceptress from January, 1882, till September, 1888, at which time the burden of the office, in association with that of editor of the society's publications and corresponding

secretary, becoming evidently too great, she resigned, and Mrs. C. D. Morris was chosen to succeed her. Under the administration of this capable and accomplished lady the school continues to prosper. Instruction in the school is given chiefly by pastors of the city and professors at the university, with laymen in certain departments and ladies in others. Instruction includes studies in German and Scandinavian. The enrollment of pupils in 1893 stood at fifty-six; the instructors in all departments at twenty-eight. Missionaries for the foreign as well as for the home field have the benefit of the school.

CHAPTER X

STATE ORGANIZATION

IN examining such documents and other historical records as survive, touching the pioneer times of the denomination in the States under consideration, it becomes a matter of much interest to note at how early a date the churches and their ministry began to plan for missionary service larger in scope than that of the church or the local Association. Evidence is afforded that these faithful men were early awake to the duty of such as came first upon the ground to care for the spiritual interests of those who should come later, and to send gospel preachers as rapidly as possible upon the trail of the pioneer. The measures first adopted were, of course, limited in scope, and in a degree tentative and transient. But they led on toward plans of larger intention and greater permanency. Organizations local in character broadened in time into Territorial or State proportions; organizations planned to meet the exigencies then present, after a time took other forms, suited to new conditions as they arose.

The first Baptist organization upon Western ground for mission purposes was the Cincinnati Baptist Missionary Society, organized in the summer of 1824

with one hundred and eighteen members; which number so increased in the first twelve months as to give a membership at the end of that time of one hundred and eighty-seven. The first president of the society was Isaac G. Burnet, and its first secretary Ephraim Robins.

The Board of the society was instructed to confine its operations to a section of the State within twenty-five miles of Cincinnati, and to employ, as soon as practicable, an agent to enlist Baptists of the vicinity in the proposed work, to organize Associations, and to raise money for expenses of the mission. The first missionary agent so employed was Rev. James Lyon, who, at the end of six months, reported one thousand five hundred and fifty-eight miles of travel, two hundred and twenty-two sermons, one hundred and nine baptisms, and five added to the number of auxiliary Associations, making the whole number eight, or, including the parent society, nine such societies in all.

The originators of the movement, however, were soon convinced that the needs of the State demanded organization upon a larger scale. The Board of Directors accordingly addressed in that behalf, to their brethren and to the friends of the Baptist denomination throughout the State of Ohio, "a circular" bearing date September 22, 1825, and signed by Noble S. Johnson, president of the Board, and Ephraim Robins, corresponding secretary. Accompanying this circular was the first annual report of the society, describing the work of the year, and

making mention of the labors, additional to those of Mr. Lyon, of Rev. Colby Martin and Rev. William Spencer ; also reporting proceedings of the delegates from the nine auxiliary societies already formed, at the meeting in Cincinnati, the first Friday in September, 1825. Receipts up to that date had amounted to two hundred and fifty-eight dollars and eighty-seven cents, and disbursements to two hundred and sixty-two dollars and sixty-two and a half cents.

At the meeting of delegates just named, it was decided to call a meeting for the organization of a State Convention, and the time of the meeting was fixed for the fourth Monday in May, 1826. At the date named, the meeting was held and the Ohio Baptist State Convention organized, with a constitution and by-laws, duly drawn, and a full corps of officers and trustees. The first president of the Convention was Rev. James McAbey, of Athens, the three vice-presidents, Rev. William White, of Chillicothe, Isaac G. Burnet, of Cincinnati, and Rev. Jacob Drake, Delaware. Rev. George C. Sedwick, of Zanesville, was made corresponding secretary ; Rev. William Sedwick, of Cambridge, recording secretary; and Thomas Wickham, of Zanesville, treasurer. Upon the list of trustees we find, among many others, the names of Judge Miller, of Burlington, Lorain County ; Judge Dunlevy and Wilson Thompson, of Lebanon, Warren County ; N. S. Johnson, Ephraim Robins, Henry Miller, James Challen, Thatcher Lewis, Nathaniel Ripley, Aaron Gano, of

Cincinnati; John L. Richmond, of Newton, Hamilton County.

The Convention having been thus organized, the Cincinnati Missionary Society was dissolved. In a communication signed by E. Robins and Henry Miller, delegates to the Convention, we read: "Having, under the smiles of the great Head of the Church, arrived on the ground on which we, the representatives of the Cincinnati Missionary Society now stand, we are instructed, and have it in express charge from that body, now in the presence of our assembled fathers and brethren from all parts of the State, to surrender its entire interests to your protecting care." On receipt of this communication the Convention resolved, "that the most cordial thanks of the Convention be returned to the brethren of Cincinnati for the disinterested course they have pursued."

These particulars are deserving of permanent record, as details of history for the beginning of a form of organization and service which has been of unspeakable benefit to the denomination and to the cause of a pure Christianity in these Western States.¹

State organization in Illinois originated in a series of "annual meetings" of Baptists in the State, prompted by convictions of men like Dr. J. M. Peck, fervently alive to the need and duty of the hour. An

¹ We are indebted for what appears in the text, to "Records of Annual Meetings of the Ohio Baptist State Convention," copied by Rev. George E. Leonard, D. D., secretary of the Convention during many years, from "original written records preserved in the library of Denison University."

effort was made to secure general action of the denomination in the State, with a view to combine resources in behalf of missions within the State limits. The first of these, at which some twenty-five ministers and a large number of laymen were present, was held at Edwardsville, October 16, 1830, where by them an annual meeting was organized. Provision was made for another like meeting in July, 1831. At this meeting Dr. Going is believed to have been present. One of the subjects of discussion on the occasion was a national organization in home missions, such as in the following year was made in New York, both Dr. Peck and Dr. Going having had much to do in awakening the interest culminating in that auspicious proceeding.

In July of 1832, a committee, which had been appointed by the annual meeting at Edwardsville, met at Rock Spring and appointed a "General Union Meeting of Baptists" in Illinois, to be held in October of that year at Winchester. On this occasion an address was prepared and authorized, providing for a convention to be held at Upper Alton, in October, 1833, which was held accordingly. At these several "annual meetings" it does not appear that anything in the form of actual organization was attempted, or definite plans for missionary undertakings entered upon. They were gatherings of brethren from different parts of the State for purposes of mutual acquaintance and general discussion. At another such convention, however, held at Whitehall, in October,

1834, more definite measures were adopted, an organization being made under the name of "The Illinois Baptist Convention."

The Home Mission Society had now entered the field, and it would seem that the leaders in Illinois State organization deemed it wiser to depend upon that source of missionary supply, rather than attempt similar measures of their own. The State Convention served its purpose in bringing together brethren from different sections of the State, for such general ends as might be served in reports from the various fields, and comparison of views upon subjects affecting the common interest.

Four years after the date of the organization mentioned above, another, similar in character, although with a more distinctively missionary purpose in view, was formed in the more northern portion of the State, and including the then Territory of Wisconsin. The contiguity of Northern Illinois and Wisconsin naturally suggested the idea of combination in plans and resources for the common benefit. We have now lying before us Minutes of proceedings at the fifth and sixth sessions of this body, under its name of Northwestern Baptist Convention ; the former held at Bristol, Ill., in 1843, and the latter at Belvidere, in 1844. We find in the constitution the object of the Convention defined as being "to co-operate with the American Baptist Home Mission Society, to which it shall be auxiliary" ; its membership was to be "of such persons as subscribe to the constitution,

and pay one dollar annually into its funds, and of the representatives of religious bodies also, annually contributing to its funds." The constitution provides for a Board of fifteen directors, with "power to appoint and dismiss missionaries, to form and locate executive committees," in a word, to carry on the missionary work of the Convention, this being, as is evident, distinctively the purpose of the organization.

It will afford some idea of the field embraced in this organization if we mention that at the Bristol meeting we find delegates to have been present from the Northern Illinois Association, including Chicago and adjacent districts; the Illinois River Association, to which belonged Peoria, and other places in that portion of the State; Rock River Association and McLean Association, these being all in Illinois; but besides these, the Wisconsin Association, whose extent at the time may be inferred from the fact that Rev. A. Miner was present from Waukesha; Rev. A. Burgess, from Troy; Rev. W. R. Manning, from Greenfield.

It is not quite clear to what extent the Convention undertook missionary work of its own. The treasurer's report rendered at the meeting held at Belvidere, in 1844, includes in its disbursements sums paid to the agent of the American and Foreign Bible Society, sent to Shurtleff College, and to conductors of the "Northwestern Baptist." Other amounts were evidently used for payment of missionary service under auspices of the Convention. We find the

names of fifteen persons recommended for appointment by the Board of the Home Mission Society, and approved by the Board, accordingly. The whole amount raised and disbursed in all ways, by the Convention itself, had been one thousand four hundred and forty-three dollars and four cents.

Important new measures in State organization were foreshadowed at this meeting at Belvidere, in 1844, by the adoption of a resolution to the effect "that a delegation be appointed to represent this body at Canton, on the twenty-first of November next, to confer on the subject of a union between the Illinois State Convention and the Northwestern Baptist Convention, to ascertain the particular terms and considerations upon which such union is contemplated, and to make public their deliberations ; also, to request the churches and Associations interested, during the year, to report their views and instructions at the next session of this body." It will give some idea as to the leaders in State affairs, if we give the names of the delegates : R. B. Ashley, H. Headley, A. J. Joslyn, J. Schofield, B. B. Carpenter, Alba Gross, H. G. Weston, O. Adams, William Stillwell, S. S. Martin, E. H. Hamlin, — Whiting, and W. F. Parish. As named in the general proceedings, we find these others to have been present : Morgan Edwards, B. F. Hays, Thomas Powell, J. E. Ambrose, J. F. Tolman, S. S. Whitman, L. W. Lawrence, S. Knapp. These may be named as among men active in subsequent history, or in work on the field.

The meeting announced in the resolution above quoted, was held at Canton, on November 21, 1844, being composed of the delegates from the Northwestern Baptist Convention and the Illinois Baptist Convention. By these delegates arrangements were made for a union of the two bodies, which union was accordingly consummated at a meeting held at Tremont, Tazewell County, in October, 1845, under the name of the Baptist General Association of Illinois. The final record made by the Executive Committee of the Illinois Baptist Convention, bearing date October 18, 1845, is as follows :

After mature deliberation the following resolution was adopted : "Resolved, that a transfer of the books, papers, moneys, liabilities, etc., etc., be made to the Baptist General Association of Illinois." Adjourned, *sine die*. A. Edson, President; J. Francis, Secretary.

The effect of this action as respects Wisconsin, will be seen later on in this history.

The question of union in State organization in Illinois proved, however, to be a more difficult one than was at first anticipated. It is quite unnecessary to enter minutely into the reasons for this. The two sections of the State, Northern, and Southern, had been settled under auspices in some respects quite different : the one mainly from the Eastern, the other from the Southern States. Habits, ideas, convictions upon national questions, may be said, without disparagement of either, to have been strongly contrasted. Not more than five years accordingly had passed,

when a movement toward revival of the old Convention for Southern Illinois, or the creation of a new one, reached a result in such an organization at Bethel Church, in St. Clair County, in October, 1850. It continued until 1855 or 1856, when it dissolved. In 1871 or 1872, a new attempt was made in a like direction, but this also failed after two or three years of feeble life. A more efficient organization with the same name, the Baptist Convention of Southern Illinois, was created in November, 1876, in a mass meeting held at Ewing. This body took up missionary work, and maintained a vigorous organization, till its leaders became convinced that a union of the whole State in behalf of purposes such as contemplated in these State societies was a thing to be desired. In 1883, accordingly, at Ewing, where its life began, this Convention turned over its life-membership to the General Association, and adjourned *sine die*. Since that time the Baptists of Illinois in their State work have been a united people.

State organization in Indiana has experienced no such vicissitudes as we have found occasion to record of Illinois. What of discussion and difference has been seen has concerned methods in State missionary policy, rather than any question of mere organization.

The State Convention was organized in April, 1833, at Brandywine, in Shelby County. The outset of its history was in some respects inauspicious. Churches in the State were weak in numbers, very few having so many as even one hundred members. Twenty-two

Associations joined in the organization, yet of these more than one-half became later identified with the Old School or Anti-mission Baptists, and ceased their relations with the general body. Most of the churches co-operating were in the southern part of the State, and many were either without pastors, or could command only partial service. "Even as late as 1865," writes President Stott, "I could count but fifteen churches that had settled pastors conducting services every Sabbath."

The denominational growth since, in the State, has been unquestionably in no small measure due to the stimulating influence of the State Convention, the harmonizing effect of methods in promoting unity of view in doctrine, and in the sense of Christian obligation, and in the help it has given to feebler churches, tiding them over difficult crises in their church life.

At the organization of the Convention, in 1837, Rev. Samuel Harding was chosen president; Rev. J. L. Holman, recording secretary; Rev. Ezra Fisher, corresponding secretary; and Henry Bradley, Esq., treasurer. The Convention does not seem to have aimed, at first, so much at the raising and expenditure of money in State missions, as at organizing volunteer service on the part of ministers already in the field. Its plan was that each settled minister spend a portion of each year in such volunteer service in his own vicinity, holding meetings in destitute places, and effecting church organizations where such might be called for or justified. The enlistment of

the local Associations in similar service was tried as an extension of this policy, and with a view apparently to cultivate more of local zeal in this behalf. A fund was next proposed for planting Baptist churches in villages, as needed, the fund to be secured in pledges of moderate sums paid yearly; a method said to have been introduced in Indiana, from Ohio, by Rev. T. R. Cressey.

These various expedients illustrate the fact how in all the States more or less systematic and adequate methods in the raising and expenditure of funds was a matter of development. Funds, indeed, in aid of national organizations came slowly in all the States. The local work had to struggle against the same class of hindrances, including, as has been seen already, the paralyzing effect of anti-missionism in at least three of the States concerning which we write. In Indiana, as in other States, the good effect of more enlightened conviction and a more liberal spirit in giving, were in due time seen, so that the work could be organized and conducted upon that business-like basis which encourages confidence while it makes results more sure.

The Michigan State Convention is of even date with the State of Michigan itself. Three Associations had, in 1836, been formed; the Michigan, in 1826; the St. Joseph River, originally La Grange, in 1833 or 1834, and the River Raisin, now Washtenaw, in 1835. As nearly as can be ascertained, the number of churches in the State, in 1836, was thirty-

five, of members some two thousand. In the year just named the State Convention was organized in the Baptist church at Detroit.

It is worthy of notice how large a proportion of those present on the occasion were from other States. We find on the list these well-known names: Nathaniel Kendrick, Archibald Maclay, Elon Galusha, Elisha Tucker, Levi Tucker, Jirah D. Cole, all these being from the State of New York. Six others are named all from the same State, who all seem to be laymen. The attendance of so many prominent men from New York was, no doubt, very much due to the fact that by the Convention of that State the early churches in Michigan had been fostered, with a degree of interest which made itself apparent also on this occasion. At the meeting held as called, we find that Rev. R. Powell, presided. Of him we learn that "he was one of the thirteen who in 1817, in prayer together and the offer of a dollar each to the object, organized the Hamilton Institution. He was for some years the last survivor of that honored band." When he died at his home in Clinton, Mich., in 1875, and in his eightieth year, he had been in the service of the ministry nearly sixty years.

As was natural, in view of the large and influential representation from the State of New York, the Convention, in its organization, was modeled after that of the body which had from the beginning been so helpful to Baptist beginnings in Michigan. The constitution adopted stated its object to be the spread

of the gospel "by multiplying and circulating copies of the Holy Scriptures; aiding home and foreign missions; promoting ministerial education, Sunday-school instruction, and the circulation of religious tracts." Its membership was to be of "those who subscribe to its constitution and pay at least one dollar annually." Subsequently, a life-membership was provided for upon payment of ten dollars at one time.

In the articles of incorporation of the Convention we find Rev. John Booth named as president, Rev. Miles Sanford as secretary, and Rollin C. Smith as treasurer. Of the first of these we have already had occasion to speak as belonging to the pioneer ministry of Michigan. He had come to the State in 1829. Mrs. Eliza Booth Forbes, a daughter of Mr. Booth, in a letter from her with which we are favored, says: "We were nine days coming up Lake Erie. In Detroit father purchased an Indian pony. We lived that winter in a log-house with only one room, five children, the eldest only nine and a half years old." In 1834 Mr. Booth became pastor at Mt. Clemens, preaching in the courthouse there, giving one-half his time to this place, and the other to St. Clair, twenty or thirty miles away. Subsequent pastorates were at Pontiac, Jonesville, and other places. His name often occurs in the early history of Baptist work and organization in Michigan, especially as one of the Convention's earliest and most active agents.

The Michigan Convention had from the beginning organized its work upon a well-considered system, and

in the support of the various objects contemplated the denomination within the State has been remarkably harmonious and united. While diverse sentiments as to Bible work, secret societies, and anti-slavery policies gave rise to opposing organizations in other States, the dominant spirit in Michigan has ever insisted that freedom of opinion and action is consistent with union. At first the several objects contemplated in the organization were placed under the care of standing committees. In 1874 the method was adopted of annually creating Boards, each of which should have the object specially entrusted to it under its direction during the year, rendering a report of work done, with its results, at the annual meeting. These Boards are five in number: (1) The Board of State Missions; (2) the Board of Christian and Ministerial Education; (3) the Board of Foreign Missions; (4) the Board of Bible, Publication, and Sunday-school Work; (5) the Board of Home Missions. It has proved to be the best and most efficient organization in any Western State.

The history of State organization in Wisconsin may very properly begin with that of the Wisconsin Baptist Association, formed at Milwaukee in 1838. Six churches united in it, comprising the whole Baptist strength of the Territory at that time: Milwaukee, Rochester, Southport, now Kenosha, Lisbon, Sheboygan and Jefferson. It is the more proper to begin with this organization, as the purpose of it so much looked toward that which was distinctively the pur-

pose of the Territorial Convention, formed six years after. The object of the Association was declared to be "to report the condition and progress of the Baptist churches, and to encourage the planting of new churches in the Territory of Wisconsin." A missionary Board was also appointed, charged with the care of this especial work. The prominence given to the missionary idea is made evident in Minutes of successive anniversaries, the churches being urged to "send up their contributions to meetings of the Association"; while at the second such meeting the treasurer reported that he had "received thirty-one dollars and three cents, and six bushels of wheat, and had paid the same to Elder Mathews for missionary labor." At the same session the clerk reports one hundred and twelve dollars from the church in Delavan for missionary purposes. At the session held in 1840 the churches are "earnestly requested to make a semi-annual contribution for the support of the missionary cause within this Territory." We have, besides Mr. Mathews, mention of still another missionary, Rev. A. B. Winchell, whose field covered four counties, Walworth, Racine, Milwaukee, and Rock; his compensation for a service of fifty-two days being fifty-three dollars—not a large compensation, yet the "day," evidently, was in all respects one of "small things."

At the fifth anniversary of this Association, held at Racine in 1843, twenty churches were reported in the Territory, with a total membership of eight hun-

dred and forty-one. Only five of the churches reported Sunday-schools, and only one had a house of worship of its own, the church in Delavan; a very plain one, thirty-six by forty feet, erected in 1841. The church in Delavan was the only one of the twenty having more than one hundred members, while fourteen of them had less than fifty each. The population of the Territory at that time was forty-four thousand five hundred.¹

That the Associational organization framed with these purposes in view would either assume larger proportions soon, or give place to one of larger proportions, was evident. The latter is what occurred in 1844. As indicated elsewhere, the Northwestern Baptist Convention had now for some years comprehended Wisconsin with Northern Illinois. In the same year with the meeting of Wisconsin Baptists just noted, 1844, held at Delavan, the Northwestern Convention, meeting at Belvidere, Ill., had appointed delegates to meet with others representing the Illinois State Convention, with a view to a union of Illinois Baptists in one body. The time had evidently come for Wisconsin and Illinois each to occupy its own missionary ground.

At the Delavan meeting, a Territorial Convention

¹ Many of these particulars were gathered by Rev. David Spencer, D. D., of Racine, and used in a historical paper read by him at the State anniversaries held at Merton, Wis., in 1893. Others we find in papers read by Dr J. D. Herr and Dr. M. G. Hodge, at the semi-centennial of Wisconsin Baptists, held at Waukesha, Oct. 8-12, 1888.

was decided upon and an organization made. The number of Baptist churches had now grown to somewhat above thirty, and the total of membership to about one thousand five hundred. It was soon apparent, however, that causes of division were rife and active. Chief of all was the question of fraternization in any form with participants in the evil of slavery, or apologists for it. At the second anniversary of the Convention, held at East Troy, in 1846, the division of opinion became so pronounced that a separation was inevitable. The more conservative of those present withdrew from the house in which the meeting was held. Reassembling near by in the open air, after prayer by Dea. W. H. Byron, a merchant of Milwaukee, kneeling "beside an old log in the tall, wild grass produced by soil which had not been disturbed since the days of Noah," the brethren organized anew under the name of the Wisconsin Baptist General Association, Dea. Byron being made president and Rev. H. W. Reed, of Whitewater, secretary. The name was ultimately changed to the Wisconsin Baptist State Convention, and is the organization now existing under that name. It is held, however, and apparently with justice, that this was really a continuation of the organization made at Delavan in 1844.

Detailed history of the several State organizations whose beginnings we have now thus briefly sketched cannot of course be here attempted. It would be difficult to overestimate their importance in the denominational annals of the West. While, especially

in the earlier history of these States, they served as no other form of organization did or could to bring the ministry and the churches in perhaps widely sun-dered districts into mutual acquaintance, and so to promote denominational homogeneity, they answered no less the purposes of more method in Christian work, and more accordant views upon many subjects of first importance.

For the first of these several ends there was more occasion than might at once appear. Three of the five States, in particular, Ohio, Indiana, and Illinois, were first occupied under conditions not favorable to harmony of opinion on vital questions, or ready co-operation in plans for the common service. During the years preceding the civil war, and while the great anti-slavery issue was still in debate, this was especially true. The southern sections of the three States named were to a considerable extent settled from the Southern and Southwestern States. They were also in close contact with those States, and on certain subjects more in sympathy with them than with those in the northern sections of their own commonwealth which had been settled so largely from New York and New England. The differences, indeed, in ideas, habits, and degree of culture may have been less than it was natural to imagine; yet, as is well known, doubt and suspicion are more active causes of alienation than actual difference is, when men are willing to meet on such common ground as there may actually be, and speak to each other face to face. The war put an end

to many occasions of controversy, and prepared the way for the better understanding between sections of the same State, once, particularly in Illinois, in danger of real alienation. Following the war mutual intercourse became possible upon a new basis, and for such intercourse the State organizations afforded most welcome opportunity.

The connection with the State mission organization of ministerial associations, under the name of Pastoral Union or Pastoral Conference, was an important aid in the promotion of the end already mentioned, and also of others. These associations, formed with a view to mutual helpfulness in the study and discussion of such themes as come naturally within the range of a cultivated ministry, served for comparison of views upon many subjects of common interest, while the stimulus of intellectual encounter and the gracious influence of Christian association were quickening and salutary in many ways. Out of these ministerial conferences in the several States grew the ministers' institutes, which in some sense may be viewed as anticipations of what was to come later in summer schools and other forms of supplementary educational work. They originated with Rev. Gilbert S. Bailey, D. D., in 1863, as first under his influence recommended and set on foot by the Illinois Pastoral Conference that year. They were adopted in several Western States to very great advantage, lectures being provided, with other methods of ministerial study and discussion found profitable in a high degree.

Not least of all the benefit of State organization appeared in developing interest in missions and plans for their promotion. Looking back over the period between the year 1826, when the first of the State organizations was formed in Ohio, and the present time, a period of sixty-eight years, one may feel much gratification in the evidences, not only of improvement in denominational homogeneity, but in development of denominational enterprise and fidelity to the appointed mission as a great Christian force in these growing States. They have been, more and more, in the yearly convocations, centers of stimulus and opportunities for culture in Christian knowledge and missionary purpose. The presence in them of representatives of the great national societies and of missionaries from foreign lands has given to the influence felt a measure of effect much beyond what concerned work within State bounds, and at the same time has helped to give the ideal of Christian service a scope in some degree commensurate with the mission of a great denomination.

The several State organizations with which we are here concerned have been fortunate in the men called to executive functions, and charged with the duty of bringing the interest immediately under their care to the attention of the churches. One of the first thus engaged in Illinois, was Rev. J. B. Olcott, whose earliest ministry had been in the southern section of the State, and later in Western New York, as one of the most active and efficient agents ever in the service,

either there or elsewhere, of the American Baptist Publication Society. His term of service in State missions covered only a year or two, as he was claimed in a like agency for the university, then in process of creation at Chicago. He, however, accomplished much even in this short time in placing the work of State missions upon an operative and efficient basis. The service rendered also by Rev. Ichabod Clark, of Rockford, about the same time, while retaining his pastorate, was of much value. During four years, from 1863 to 1867, Rev. Gilbert S. Bailey held the office contributing signally to the growth of missionary work within the State. Dr. I. N. Hobart succeeded him, after whom came Rev. S. F. Gleason, Rev. I. W. Read and Rev. H. C. First. Dr. Hobart's service was perhaps longest in time, and certainly was conspicuous in its organizing and stimulating effect. All these men have commanded on the part of their brethren high appreciation of their devotion, the wisdom and efficiency of their measures. The initial year of Mr. First's service was made notable by his success in providing for a burdensome debt, and thus placing the State missions in a course of renewed prosperity.

In Ohio, the present highly efficient organization of the State work is very much due to Rev. George E. Leonard, D. D., for many years in the service, a leader and an organizer of marked ability. The history of similar work in Indiana, records among the State superintendents of missions the names of Ezra Fisher,

T. R. Cressey, Samuel Harding, A. J. Essex, Albert Ogle; in Michigan of A. E. Mather, T. M. Shanafelt, C. E. Conley, and H. F. Cochran. Rev. D. E. Halteman, D. D., came to the office of superintendent of missions in Wisconsin in 1880, succeeding Rev. A. R. Medbury. Eleven years, from 1869 onward, he had spent as pastor of the Baptist Church in Delavan, this being preceded by a pastorate at Marengo, Ill., of twelve years, his ordination having occurred at Bloomfield, in the same State, in 1857. His education he had received at Granville and at Rochester, his earliest church-membership being with the First Baptist Church in Dayton, Ohio. He took charge of the Wisconsin State missions at a time when service such as he was prepared to give was much needed. A more complete organization was called for, with stimulation of interest in State missions among the churches. For service of both kinds he was exceptionally endowed. The work in his hands also was brought into efficient relations of co-operation with the Home Mission Society, as elsewhere described.

Among those who had rendered valuable service to the State from a very early day, was Rev. J. W. Fish, who came to Wisconsin about 1846, after graduation at Hamilton in 1845. Pastorates at Geneva, Racine, Fox Lake, and Waupaca, enrolled his name with those by whom the foundations were laid, while twelve years of service as general missionary of the Home Mission Society put him in active and helpful relations with the State work. Under Dr. Halteman,

whose administration, as we have said, began in 1880, that work was reorganized on a basis of marked efficiency.

At the anniversary of the convention, held in Milwaukee in 1893, it appeared that from all sources, including the grants of the Home Mission Society under the co-operative arrangement, the whole amount expended on the field during the thirteen years of his administration to that date, had been one hundred and eight thousand five hundred and sixty-five dollars and forty-eight cents; the churches and sub-stations supplied had been two hundred and eighty-six; the additions to the churches aided: by baptism, three thousand three hundred and twenty-four, and in other ways, two thousand two hundred and ninety-eight; amount paid in building chapels, parsonages, and in church improvements had been one hundred and forty-four thousand and sixty-nine dollars and seventy-two cents.

CHAPTER XI

SUNDAY-SCHOOLS AND THE YOUNG PEOPLE

IN the matter of Sunday-school development and growth, the Western States, on either side of the great river, owe a large debt of obligation to the American Baptist Publication Society. From its earliest date this society has stood pledged, in terms of its constitution, to this form of service: the object of its organization, and the purpose of its existence being declared to be "to promote evangelical religion by means of the Bible, the printing press, and the Sunday-school."

At the time of the Society's organization, in 1824, it was by no means a recognized principle that a church without a Sunday-school is lacking in an essential element of organized efficiency. Only nine years had elapsed since the Sunday-school of the First Baptist Church, Philadelphia, one of the oldest in the country, had been created; only twenty years since what may have been the very first in the whole land, that of the Second Baptist Church in Baltimore. To say that the American Baptist Publication Society has been a chief agent in bringing to pass what is seen to-day, is to say only the truth.

In the West its agency has been made needful by

circumstances existing in the very nature of the field, and by influences felt long after churches began to be formed. Of active opposition to Sunday-schools, as to other forms of extra church organization, we have already had much to say. To active opposition in such cases, apathy and indifference, almost equally hard to overcome, are apt to follow. It is this last with which missionaries of the society have perhaps in the main had to contend—this, and a tendency toward satisfaction with imperfect methods and superficial results.

The earliest laborers in the West, in this interest, were connected with other societies. First to establish Sunday-schools west of the Mississippi were Rev. J. M. Peck and his associate, Rev. J. E. Welsh, laboring under appointment of the Home Mission Society. The first Sunday-school east of the river and west of the lakes was organized by Mr. Peck, at Upper Alton, Ill., in 1819. Of efficient laborers in other States particular mention should be made of Rev. Lewis Morgan, father of Dr. T. J. Morgan, secretary of the American Baptist Home Mission Society. In a letter dated at Brandywine, Ind., April 10, 1834, addressed to Dr. Going, and accepting an appointment as missionary of the society, we find him speaking of a Sunday-school of one hundred scholars and "a respectable Bible class, well organized" by Rev. Ezra Fisher, pastor of the Baptist church at Indianapolis. The emphatic mention so made, implies something at least worthy of remark in the circumstance ; and it no

doubt was so. A letter written two or three months later, in the same year, speaks of some "association" as "prohibiting the churches founding anything in support of the gospel; at least from joining missionary societies, as well as tract, temperance, and Bible societies," and it is well known that alike in Indiana, Illinois, and Ohio, Sunday-schools came under the same condemnation. "If," says Mr. Morgan, "some pious Baptist laymen, capable of teaching, were to immigrate to our State, it would aid us much in the cause of education, and particularly in the Sunday-school cause. That cause is gaining in our denomination."

This seems almost like a foresight of what was to be so strikingly characteristic of Sunday-school history in the West in years following. The school at Indianapolis, of which Mr. Morgan makes mention, was to owe its remarkable prosperity during many years to its superintendent, Mr. J. R. Osgood, and those associated with him; and Mr. Osgood was only one of many laymen in the churches whose zeal in Sunday-school service, skill in organization and leadership, and magnetism of personal character, were to not only make them men of power at home, but to win for some of them, at least, a national reputation. Mr. Morgan gave much of his time and strength to service as a Sunday-school missionary, with some experience of opposition bravely encountered, and in the spirit of a true Christian evangelism overcome.

When this period of active opposition had been

passed, there still remained the necessity for education in the Sunday-school idea, its place in the general conception and plan of church work, and the methods which should make it in its practical operation most efficient. For this purpose an agency like the Baptist Publication and Sunday-school Society was needed. Such a service required organization and system, and engagement of men suited not only to inspire but also to teach and to guide. The system finally adopted by the society, and whose operation on the Western field was so fruitful of good, was in some sort a development. The first form of it was that of the colporter missionary, the first appointments for that service being in the year 1840, leading the way of such appointments in any society by about one year. The colporter, in visiting any neighborhood with the books of the society, for sale or gift, would preach at night in the schoolhouse, or at some private house centrally located. The organization of a Sunday-school would often be a result, sometimes that of a church.

In 1867 it was decided to give this form of service more of system, and under a different class of laborers. Sunday-school missionaries were appointed, their field of labor being in the West and South. This became, in process of time, one of the most efficient forms of Christian service anywhere in operation. To the work of organizing schools was added that of holding institutes, at which Sunday-school methods were discussed under the lead of the Sunday-school missionary, and the whole occasion improved for both stimulus

and instruction. Of the men long engaged in this service, and greatly honored of their brethren, may be named Rev. E. A. Russell and Rev. S. H. Huffman, in Indiana; Rev. Charles Rhoades, in Ohio; Rev. J. C. Baker, first of such under appointment in Illinois; followed, in 1879, in an efficient service of five and a half years, by Mr. H. R. Clissold, Rev. E. S. Graham, in the same State, Rev. L. B. Albert, in the north part of the State, succeeded, in 1894, by Rev. E. A. Stone, D. D., and Rev. G. W. Danbury, in the southern; Rev. E. D. Rundell, in Michigan; Rev. E. B. Edmunds, in Wisconsin; and Mr. Boston W. Smith, in Minnesota. The service so rendered cannot be too highly estimated, either in itself, in its fruits, or in the devotion, practical efficiency, and gifts for leadership in the men engaged.

The system so planned was organized very much through the instrumentality of Dr. C. R. Blackall, of Chicago, who, in 1867, the date at which it was set in operation, was made district secretary of the society for the Northwest. He had long been among the most active and influential leaders in Sunday-school work. The establishment of the Depository, at Chicago, under his general direction, was a highly important measure; providing a more direct source of supply for all kinds of Sunday-school literature, and a center of operations for the system as planned. Dr. Blackall was succeeded by Rev. F. G. Thearle, about 1870, coming to this service after the conclusion of his pastorate at Decatur, Ill. His superintendence of

the work over his extended field took him often to the State meetings and other large gatherings, where his presence and his stimulating appeals were always made welcome. The business of the Society's branch house, under his care, developed into proportions which made it one of the most important Sunday-school centers in the whole country.

The part which the West has had, through its foremost Sunday-school man, Mr. B. F. Jacobs, in leading a national, and finally an international system of Sunday-school teaching, and through another of its men with a genius for organization, Dr. William R. Harper, in the origination of inductive methods of teaching in the schools, should have a conspicuous place in the record we here make. Mr. Jacobs, in 1868, had begun furnishing to "The Standard," of Chicago, expositions of lessons published in "The National Sunday-school Teacher." About this time, also, an exposition of the lesson at the noonday prayer meeting, on Saturday of each week, in Chicago, was begun, under the direction of Mr. Jacobs and Mr. Moody. As such expositions in religious papers, and otherwise, became more common, some uniformity in the lessons themselves became evidently a thing much to be desired.

In the summer of 1871, a meeting of publishers, representing twenty-six periodicals in which Sunday-school lessons were published, was held in New York, for the consideration of the question of uniform lessons for the whole country. A committee was ap-

pointed to prepare such a series of lessons, to be a matter of trial for a single year ; but this committee, upon coming together to consider the subject, decided that the idea was not practicable. Mr. Jacobs, though a member of the committee, had not been able to attend. Learning later of the decision, he succeeded in securing another meeting of the committee, and at this meeting, under the influence of his eloquent urgency, the decision was reversed, and lessons for 1872 were accordingly framed. In April of the year just named, at a Sunday-school convention in Indianapolis, with an immense attendance and great enthusiasm, it was decided, with only ten voices in dissent, that the Uniform National Lessons should become the policy, and a committee was appointed to have the work in charge. In due time the National Series became International, so that throughout what may be called the Sunday-school world, uniformity of study and of teaching was adopted.

The method in Bible study introduced by Dr. William R. Harper, was a fruit of his method of teaching in Hebrew and the cognate languages—a method which very much revolutionized such methods, not only in the study of Hebrew, but of the Latin and Greek. His treatment of the Sunday-school lesson after a similar plan, was introduced in his "Old and New Testament Student," and after some years of observation as to its value, was adopted by the American Baptist Publication Society and by other publishing houses.

Closely connected with the history which we here follow, and having its origin on Western ground, though taking shape finally through the Publication Society as a chief instrumentality, is the organization of the Baptist Young People's Union of America. While it may be true that the original awakening of interest in the enlistment of young people in religious work and Bible study is in a good degree due to the National Society of Christian Endeavor, yet it will not be true history to say that among Baptists this was altogether the case. Meetings held and conducted by young people as among regular appointments of the church had been more or less in practice during many years, and had indeed helped much in preparing the way for a larger movement on a more extended plan. Among Baptists also, the idea of a general organization of the young people, with larger purpose than simply the holding of devotional meetings, may be said to have had in some degree an origin of its own. Although in tracing the movement, with its important results, we must limit ourselves chiefly to occurrences upon the field of our present narrative, yet for the absolute beginning we cross the great river into States farther west.

The thought out of which the organization ultimately formed may be said to have grown appears to have first found definite expression in measures of a Kansas pastor, Rev. O. W. Van Osdel, of Ottawa, in that State. His thought was the enlistment of Baptist young people to a greater extent in the general

work of the denomination, coupling with this systematic methods of Bible study. The organization proposed by him in this view was to be local, associational, State, and national. Four specific ends were to be held in view. These were, as defined by Mr. Van Osdel himself, instruction in the doctrines of the Bible, denominational history, proportionate and systematic giving, and systematic missionary effort. "The department," it is added, "was to be organized under a covenant instead of a constitution." The motto chosen for the organization as planned, and adopted later by that which was actually created, was "Loyalty to Christ, in all things, at all times." The names "Loyalist" and "Loyalist Movement" hence had their origin.

Application was early made to the Publication Society, with a view to secure its co-operation. The secretary, Dr. Griffith, gave the movement his general approval, but doubted if the denomination were as yet ready for it. Mr. Van Osdel, nevertheless, persisted in his effort to interest pastors and others by means of circulars and other forms of publication, and by direct correspondence. The responses he received were such as to indicate decided growth of interest. Among those who entered most heartily into the idea, was Rev. L. W. Terry, then pastor of the First Baptist Church, in Grand Island, Neb. Mr. Van Osdel, however, found sympathy among pastors in his own State, so that at the meeting of the Kansas Baptist State Convention, held at Fort Scott, in 1888,

a place upon the general programme was assigned to the young people, the movement in their interest there receiving marked attention. In the following year, at the meeting of the Convention, held in October, at Clay Center, Kansas, opportunity was afforded to the Baptist young people of the State to hold a convention of their own, and this must accordingly be regarded as the first such gathering of young people in the history of this movement. In all this, Mr. Van Osdel had the efficient co-operation of such pastors in the State as Rev. T. R. Peters and Rev. A. H. Stote, with Rev. D. D. Proper, the superintendent of State missions.

Nebraska, meanwhile, in the person of leading Baptist pastors, with leaders also of the young people, had become interested. Mr. Terry, in efforts to promote a movement in his own State like what was going forward in Kansas, had the co-operation of Rev. A. W. Lamar and Rev. A. W. Clark, of Omaha, Rev. O. A. Williams, of Lincoln, and others. The result was an afternoon given up to the young people for a session of their own at the State Convention, held at Grand Island, in November, 1889. At this session a State organization was effected, with the proper officers.

Mr. Van Osdel now became convinced that the time had come for proposing that the movement become national. In this view he addressed letters to pastors in various leading centers, and obtained in reply from a very large number words of cordial approval, also

from those in other positions, as President G. W. Northrup, Dr. W. R. Harper, President Alvah Hovey, and others. At the meeting of the national anniversaries, at Chicago, in May, 1891, a large number of brethren came together in the interest of this question. As the result, an executive committee was chosen, consisting of Dr. E. B. Hulbert, O. W. Van Osdel, and Dr. C. Perren, charged especially with the oversight and promotion of general organization.

The report of what had been done in Kansas and Nebraska had in the meantime awakened interest to a like end in other Western States, notably, in South Dakota, Iowa, Wisconsin, Michigan, and Illinois. Action at the State meetings in the following year, significant of such interest in these and in other States was had, while in Chicago, a Baptist Young People's Union for the city was organized, with Mr. John H. Chapman as president. As societies of Christian Endeavor were already in existence very generally throughout the denomination, and attachment to these was very strong, some division of opinion appeared as to the expediency of a separate Baptist organization. The movement for such an organization could not, however, be checked. A paper in its interest, styled "The Loyalist," was started at Chicago, under the proprietorship of Rev. J. M. Coon and Rev. O. W. Van Osdel. Meantime the proposal for a national organization under some suitable name had enlisted much interest, and in connection with this the counter proposal that the work of the young people be taken up

as a branch of the Publication Society's work. In December of 1890, "The Loyalist" was transferred to Philadelphia, and its publication there continued under the name of "The Young People at Work," whose controlling idea from its inception was the unification of Baptist young people regardless of name or organization. The name of the paper was changed later to the "Young Peoples Union," and is now "The Baptist Union."

Through the influence of the Society, interest in the movement as a denominational one continued to grow, and when in April, 1891, a conference was held at Philadelphia, called by the Publication Society, to consider the question in its national scope, it had taken such form in the minds of the members of the conference as to secure the adoption of a basis of agreement promising to satisfy the views and preferences of all concerned. The two points thus agreed to were as follows: "1. That the Baptist national organization, when formed in July next, be on a basis broad enough to receive all Baptist young people's societies of whatever name or constitution. 2. That no Baptist young people's society now organized will be required to organize under any other name or constitution in order to obtain representation in such a body, either State or national." The influential endorsement by the society of this formulation of these two main principles of organization, had much to do, beyond doubt, in securing the unanimity shown in the national organization made in the July following. Indeed it is questionable

whether an organization really national could have been effected at all had it not been for the Society's advocacy and support.

It was in July, 1890, that the convention at which the organization alluded to was made occurred at the Second Baptist Church, Chicago. The attendance alone made it one of the most notable of such gatherings held in recent times. The number of delegates was over two thousand, and the attendance upon the sessions of the convention was so large as to necessitate overflow meetings in the Centenary Methodist Church, near by. The temporary organization included F. L. Wilkins, D. D., of Davenport, as chairman; Rev. L. W. Terry, of Nebraska, as secretary; and Prof. J. W. Moncrief, of Franklin College, as assistant secretary. Christian Endeavor societies were largely represented, and the tone of the meeting throughout was most fraternal. Among those making addresses may be named, besides Mr. Chapman, Drs. Hobbs, Henderson, Lowrie, Mabie, Vosburg, Harper, Lorimer, Woods, Gifford, and Revs. J. K. Dixon, of Pennsylvania, Leighton Williams, of New York, W. F. Taylor, of Indianapolis, D. D. McLaurin, Mr. Edward Goodman, Mr. J. O. Staples, Mr. M. G. McLeod, Miss Ella McLaurin, Miss M. G. Burdette. A constitution embodying the principles formulated by the conference at Philadelphia was unanimously adopted; the officers first chosen being Mr. John H. Chapman, as president; F. L. Wilkins, D. D., Iowa, Rev. J. B. Cranfill, Texas, Rev. O. P. Gifford, Massachu-

setts, vice-presidents; Rev. R. F. Y. Pierce, of New Jersey, secretary.

Upon the Board of Managers the following States were represented: Arkansas, Missouri, Kentucky, Maryland, Connecticut, Pennsylvania, New York, Ohio, Michigan, Illinois, Indiana, Nebraska, Kansas, with the District of Columbia and Canada.

The organization made, proved to be a most efficient one. Mr. Chapman, a prominent business man in Chicago, entered into the service with a zeal that never tired, with the practical judgment of one accustomed to deal with perplexing questions, and added to these a talent for public address such as to give him power with any audience. Dr. Wilkins, who became the corresponding and financial secretary, had been warmly interested in the movement from its early stages, and most influential in advocating it. Resigning his pastorate at Davenport, he came to Chicago, and gave himself wholly to the work of organizing the movement over the whole country. The paper, which had been removed to Philadelphia, was retaken to Chicago, with a vastly enlarged subscription list, under an arrangement with the Publication Society, and with this as its organ, Dr. Wilkins becoming the editor, the Baptist Young People's Union of America began its career of signal prosperity and usefulness.

What has so far been said of the part taken by the American Baptist Publication Society in Sunday-school and young people's organization, by no means

represents the extent of its co-operation and usefulness in denominational development throughout the West. Of the extraordinary work under its care—chapel-car evangelism—we speak in the closing chapter of this book. The literature of the Society, in the larger sense of that word, has contributed as few other agencies could have done to the promotion of denominational intelligence as regards truth fundamental in Baptist teaching, and denominational unity in the faith. Western Baptists, strenuous in their own convictions upon denominational questions, have placed a high value upon the works it has issued, aiming at indoctrination upon these after the New Testament teaching and authority. Its literature, as a whole, has had a warm welcome in Western homes, where also the name of its late lamented secretary, Dr. Benjamin Griffith, has long been honored and beloved, alike by the child in the school, and the adult at the fireside and in the church.

CHAPTER XII

EDUCATION—COLLEGIATE

I.

THE credit of originating movements in behalf of higher education on the field here considered, must, it would seem, be yielded to Ohio. When the Cincinnati Domestic Missionary Society was formed in 1824, as described in a former chapter, among its objects were these: "To promote the cause of gospel missions, and the education of ministers, called, chosen, and faithful."¹ This is, so far as any record shows, the first note of that advocacy of education as a motive in denominational enterprise, destined to be heard so often and to such purpose in later years.

Under the auspices of the Cincinnati society, a Baptist State Convention, as we have already shown, was organized in 1826. The cause of education during the first two or three years of the new organization, appears to have received only a passing attention, a resolution at the second anniversary, held in 1828, simply expressing a great interest in the prosperity of "Columbian College," at Georgetown, D. C., and

¹ From a paper by Prof. F. W. Shepardson, in the "Fifth General Catalogue of Denison University," 1893.

"recommending it to the patronage of our brethren throughout this State."

At a meeting of the Convention at Lebanon, held in 1830, steps were taken, not formally by that body itself, but by members of the Convention, among whom we find named Hubbell Loomis, who was chairman of the meeting, Geo. C. Sedwick, Wilson Thompson, Hezekiah Johnson, Henry Miller, Ichabod Corwin, Esq., and eleven others, having in view "the adoption of some measures looking to the encouragement of education in the Baptist denomination in the State of Ohio." It was also "Resolved, That the meeting deems it expedient that a literary and theological seminary, under the patronage of the regular Baptist denomination of Christians, be established in the State of Ohio."

As it was in 1831 that Dr. Jonathan Going visited the West, it is clear that the movement in behalf of higher education in Ohio had at that date already been initiated by men upon the ground. Nearly at the same time, so nearly as to leave room for a possible question as to the priority of dates, Rev. John M. Peck, in Illinois, had taken steps in a like direction.

In 1826, Dr. Peck visited New York and New England, soliciting aid for the West, "both in sustaining missionaries, and to assist in founding a literary and theological institution" at the place of his residence, Rock Spring. Although two years had then passed since the action of the Cincinnati Domestic Missionary Society, above mentioned in 1824, it is

clear that leaders in denominational affairs in Ohio and Illinois had this important matter under consideration at the very same time. The credit for the first distinct expression in that behalf belongs, however, to the former of these two States.

Resuming our notice of the informal meeting at Lebanon, Ohio, in 1830, we find the following action on record, additional to what is quoted above, attesting the expediency of founding a "literary and theological seminary" under Baptist auspices: "That the brethren present now form themselves into a society to carry into effect the object of the above resolution; that a committee of three be appointed to draft a constitution for the society, and that brethren Bradley, Sedwick, and Herrick be that committee; that brethren Wilson Thompson, J. Boyd, and N. S. Johnson, be a committee to prepare an address to the churches on the subject; that a committee be appointed to receive proposals and solicit donations to the object of the meeting"—which committee, consisting of some fifty members, was accordingly chosen. Of men on this list whose names have before appeared in our history, we note the following: Geo. C. Sedwick, William Sedwick, Wilson Thompson, Hezekiah Johnson, John L. Richmond. The meeting further resolved: "That when this meeting adjourns, it shall be adjourned to meet at Zanesville, on the first Wednesday (the 6th) of October next, 1830; that this meeting recommends to the attention of our denomination the institution under the care of Rev. Joshua Bradley, now in suc-

cessful operation at Middletown, Butler County, until the contemplated seminary be established, and that Bro. Bradley be requested to secure the services and library of Eld. Loomis in that institution, if practicable." From this last it appears that a school was already in progress, although this is the only mention made of it in the record we follow.

In their address to the churches, the committee of fifty before named, with Rev. Geo. C. Sedwick as chairman, urged upon them the importance of what had been proposed, and mentioned that certain offers for a site of the proposed institution had already been received. The society met again pursuant to adjournment, on the 6th of October, in the same year, at Zanesville. Hon. Francis Dunlevy was made chairman of the meeting. Besides the adoption of a constitution, the society had in hand the selection of a site for the proposed seminary. We find that an extended communication was received, expressing the views of Geo. Patterson, Noble S. Johnson, John Wooley, Adam McCormick, Thacher Lewis, A. Dudley, and C. E. Robins, prominent Baptists of Cincinnati, who desired that Newport, Ky., might be selected as the site of the seminary. The decision reached, after full consideration, was that the contemplated institution "ought to be located in this State (Ohio), in conformity to the principles agreed on at the meeting in May last." The place finally chosen was Granville, the opinion of Dr. Going, then on a visit to the State being of much weight in that behalf.

On May 26, 1831, the society again met, at Lancaster, twenty-seven miles from Granville. Adjourning "to meet at Granville, at 4 p. m. to-morrow," the brethren, after a journey across the country by such conveyances as were at command, met as adjourned, prayer at the opening of their meeting being offered by Dr. Going. The following resolutions were the result of the meeting :

That it is expedient to establish a college as soon as practicable under the direction of the Regular Baptists ; that it is expedient to make immediate arrangements for the commencement of a school where the learned languages and higher branches of English education may be taught ; that a committee of three be appointed to make inquiry where a classical teacher may be obtained as principal of said school, who shall also be qualified to instruct students in theology ; and that said committee be Elder George Sedwick, J. McLeod, and Allen Darrow ; that we appoint an agent to travel and present the object of the institution, and collect funds.

As a site for the college, Granville Baptists had given "a farm, a mile and a half southwest of the village, estimated to be worth three thousand four hundred dollars." The subscription made on the occasion we are describing by members of the society present, amounted to forty-one dollars. The deed of the farm, as given, bore date June 2, 1831, and the charter to "Granville Literary and Theological Institution," granted by the legislature of the State, Feb. 3, 1832.¹ In 1845, the "Granville Literary and

¹ For the interesting particulars given in the text, we are in-

Theological Institution" became Granville College, and in 1856, in recognition of the liberality of Hon. William S. Denison, of Adamsville, Ohio, who had pledged ten thousand dollars to the endowment, it became Denison University.

The following record of the absolute beginning at Granville, we find in the "Fifth General Catalogue of Denison University, 1893":

Granville Literary and Theological Institution was organized at Granville, Ohio, December 13, 1831, with thirty-seven students, the oldest among them being thirty-seven years of age, and the youngest eight. Twenty-seven of them were from Granville, and all but two, William Whitney and Giles Peabody, were from Ohio. There were five preachers among them, and seven . . . were Baptists. In the second quarter there were seventy enrolled, and in the third, seventy-two. The college building was the small Baptist church, whose walls were unplastered, and whose benches were made of slabs. John Pratt was the sole teacher. In such a humble way did Denison University get the start.

Let who will "despise the day of small things." In such a record as this there is, at some points of view, more of interest, than in a gift of millions for the endowment of a single great school sixty years later, when the mighty wilderness on the territory of these five States had changed to fruitful fields, the

debted to the paper by Prof. F. W. Shepardson, before cited, who had evidently made much and careful examination of original documents. We are the more minute in our detail here, as it is of much interest to note the precise circumstances under which the first incorporated educational institution in these five States came into existence.

crude beginnings of cities had grown to metropolitan dimensions, and in the openings offered to genius and enterprise, fortunes were made in a day.

The "course" of educational history, especially in the case of institutions like the one here in view, can never with reason be expected to "run smooth." This at Granville, whether as a literary and theological institution, as college or as university, has had its ordeals. But its supporters have been loyal to it, and the men to whom the care of its interests was committed would seem to have discharged their trust not only with fidelity, but with excellent foresight and judgment. Of those who have been instructors there, we must speak later, also of the goodly dimensions to which, as an institution of the first class, it has grown. One passage in this history, occurring about midway of the whole period covered by it, we must give, as illustrating methods by which not only this, but other Western institutions, have been lifted into independence. We are indebted for it to Rev. F. Clatworthy, in a letter to the "Standard," of Chicago:

It was in 1863, that Dr. Thresher [Dr. J. B. Thresher, of Dayton, one of the most efficient friends the university has ever had] at a State Convention in Dayton, made a thrilling speech, urging his brethren to rally around the college at Granville, and raise for it an endowment of one hundred thousand dollars. Some one interrupted him while speaking, and asked him to name *his* sum. He did so, and the little ball began to roll. Afterward, as his great heart grew warm in the work, and God prospered him, he increased his own subscription to five times the original sum. He enlisted the sympathy of

others. Cleveland, Cincinnati, and other cities joined Dayton in the effort at endowment. Friends of the college multiplied. The raising of the first one hundred thousand dollars was a struggle, but it was accomplished. April 24, 1867, witnessed complete triumph. Then followed another one hundred thousand dollars, and then another, until now [1886] the fourth is being secured.

Dr. Thresher may represent in this history a noble succession of men, who in times of extremity have rallied the friends of institutions like Denison University or other great denominational interests in hours of peril, and with leadership in giving, as well as in speech, have made the hour of danger an hour of triumph.

Turning now to Illinois, we find two men active there in a like interest, John M. Peck and Hubell Loomis, the latter having already appeared among originators of the educational movement in Ohio.

Dr. Peck himself says, in a letter written some years later to General Mason Brayman :

In 1826, when not a single academy or boarding school of any kind (except the Catholic seminaries) existed in Illinois or Missouri, I went to the Atlantic States, "on my own hook" (to use a Western figure), to obtain aid in the establishment of a seminary. Next year, 1827, the building and institution known as Rock Spring Seminary was started. . . During that season (1826) I visited every prominent institution, colleges, high schools, etc., in my range of travel, to learn all I could of their system of management.

An incident connected with these proceedings of Dr. Peck is thus related :

One day—a young Presbyterian minister, Rev. John M. Ellis, a graduate of the Andover Theological Seminary, and who had then recently come into Illinois, was riding on horseback through "the Sangamon Country," as the region here in question was called. As he was making his way over the lonely prairies, interspersed here and there with patches of timber, he came to a small clearing in the midst of hazels and black-jacks, and was arrested in his progress by the sound of an axe. Observing the woodsman more nearly, he called to him with the question, "What are you doing here, stranger?" "I am building a theological seminary." "What, in these barrens?" "Yes, I am planting the seed." This was Dr. J. M. Peck, founding the seminary at Rock Spring. Mr. Ellis was afterward active in originating the Illinois University (Congregational) at Jacksonville.¹

Rev. Hubbell Loomis came from Ohio to Illinois in 1830. His interest in education, shown already during his residence in the former State, was unabated, dating in fact from his experiences as a teacher in New England, where from the beginning education was so much a chief concern. Almost immediately steps were taken by him for the foundation of a seminary

¹ "The Baptists and the National Centenary," American Baptist Publication Society, 1876: article, "Home Missions," p. 161. The school at Rock Spring opened Nov. 15, 1827. Rev. Joshua Bradley, of Connecticut, and of whose school at Middletown, Ohio, we have written above, was principal, and Dr. Peck professor of theology. The average attendance during the three years of continuance of the school was forty or fifty. The last of the buildings erected there was burned in 1852. The value of the property removed to Upper Alton was estimated at three hundred or four hundred dollars. (These particulars were given by Dr. G. J. Johnson in an address at the sixty-seventh anniversary of the Bethel Baptist Church, near Rock Spring.)

at Upper Alton, where he had made his home. In 1831, Dr. Going, whose visit in the West at that date has been several times mentioned, visited both Rock Spring and Upper Alton. The result of his visit and advice was the selection of the latter place as the site of the institution, in the building of which the denomination in Illinois should unite. The school at Rock Spring was closed, and the proceeds of the sale of its property were used for the enlargement of that which had been already secured at Upper Alton. The seminary there, under new auspices, opened on June 4, 1832, with Rev. Hubbell Loomis as principal, and Rev. Lewis Colby as professor of theology. It is clear that a leading purpose in the enterprise was provision for the education of a Baptist ministry in the State. More than this, however, or than a merely academical education in connection with it, was contemplated. Almost immediately the question of making the seminary a college was advanced. Dr. Peck's account of the matter is, that seven gentlemen "formed a compact to establish a college to be under the supervision of Baptists, and engaged in a written obligation to advance each one hundred dollars, which was subsequently increased to one hundred and twenty-five, and to become obligated in the loan of eight hundred dollars more." These seven, with J. M. Peck, and James Lemen added in 1833, and with the name of Hubbell Loomis first upon the list, were the original trustees.

With a portion of the sum received, as just noted,

land to the extent of one hundred and twenty-two acres, was purchased in the neighborhood of Upper Alton, and with the remainder and added donations from citizens of the town, a building was erected. The school, under its new auspices, opened with twenty-five students. Two or three years later, a donation of ten thousand dollars to the college was made by Dr. Benjamin Shurtleff, of Boston, Mass., and in recognition of this gift, in that day a generous one, the college took his name, and, in 1835, received from the legislature a charter under the name of Shurtleff College. In the charter, as originally given, the teaching of theology was forbidden, but in 1841 this restriction was removed.

Baptist educational beginnings in Indiana were not far removed, in point of date, from those in Ohio and Illinois. The initiatory step was the organization of an education society in 1834, following quite closely upon that of the General Association, and by the same men. Prominent in this connection are the names of Dea. Henry Bradley, Rev. Ezra Fisher, Rev. Lewis Morgan, Rev. William Rees, Rev. J. L. Richmond, M. D.

The first meeting of the organization was held June 5, 1835, with Rev. Wm. Rees as president, and Rev. Ezra Fisher as secretary. At this meeting measures were adopted bringing the subject of education to the attention of Baptists in the State. Different men were appointed to write articles for publication in the "Cross and Journal," at Cincinnati, upon such sub-

jects as the following : "What influence ought the Baptist denomination to exert upon the religious and literary world?" "What influence do we exert upon the religious and literary world?" "What influence do we exert upon the religion and literature of our own country?" "The importance of religious education in the formation of the character of our youth." "The influence of an enlightened ministry on the interests of religion in general, and our own denomination in this State in particular." "The influence which the education of the youth of our own denomination would exert on the Baptists of Indiana." "What influence would a Baptist institution of learning exert upon our denomination in Indiana?" These are fundamental questions, and show that originators of educational institutions in the West aimed from the beginning at effective work.

Steps were immediately taken for the erection of an institution of learning with these ends in view. Results in the earlier years, as was the case in other States, were not large. Offers of location for the school were invited, and from the four sites named with various inducements, Franklin was chosen, and here a Manual Labor Institute was opened in 1837. The course of instruction was at first upon a limited scale. Rev. A. F. Tilton, of Deerfield, N. H., was chosen principal, and associated with him was the gentleman since known as Hon. W. J. Robinson, and his sister, Miss Julia Robinson. In 1840, Mr. Tilton

resigned, and Rev. G. C. Chandler, pastor of the Baptist church in Indianapolis, was chosen principal in his place. In 1844 the institute was chartered as Franklin College, with Dr. Chandler as president. "He did royal service," writes President Stott, "teaching and preaching through the State till 1851, when he resigned, to go to Oregon. Under him seven men were graduated from the classical course, the first in 1847, John M. Dame, at this writing (1895) still living. The finances, all this time," it is added, "were kept up by agents canvassing for current funds. No endowment was yet gathered. In 1844 one brick building was erected."

Dr. Chandler was succeeded in the presidency by Rev. Silas Bailey, D. D., who came to Franklin in 1852, from the presidency of Granville College, Ohio. Of him President Stott says: "He was a scholarly man and an able preacher. He remained in the presidency till 1862, when failing health compelled him to resign." During his presidency, another brick building was erected, and considerable progress had been made in obtaining subscriptions to endowment. "But scholarships were sold cheap, the subscriptions were not generally paid, and so the finances were very meagre; and yet the faculty was composed of strong men, such as Professors Hougham, Brand, Bailey (Mark Bailey, brother of the president), and Brumbach.

"President Bailey graduated twenty-one men, all

in the classical course but two. Among his graduates were Dr. T. J. Morgan, and the present president and treasurer of the college. The war came on, and nearly all the young men were in the field, so the college was closed, and remained closed until 1869."

We are dealing at this point only with the earlier history of education in these several States, and we pass now to Michigan. "At one point and for a few years," writes Prof. Daniel Putnam,¹ "the current of State education and one of our own streams became intermingled and flow along with some ripples and interruptions. The Territorial government in addition to its legislation in regard to public schools and the university, framed acts of incorporation for several academies and other institutions of learning. Three at least had thus been provided for before the year 1833. In that year more were incorporated. Among these was the Michigan and Huron Institute, whose charter bears date August 22. By an act of legislature of the State, approved March 21, 1837, the name was changed to Kalamazoo Literary Institute. In this charter our collegiate work finds its starting point." Prof. Putnam names among the trustees appointed, "Caleb Eldred, John Booth, Thomas W. Merrill, John S. Twiss, Stephen Goodman, and C. H. Lamb." The act creating the institution gives no intimation of any religious or denominational pur-

¹ In a paper read at the Semi-Centennial of the Michigan Baptist State Convention, in 1886.

pose in the establishment of the proposed school. The location of the school (at first the Michigan and Huron Institute) at Kalamazoo occurred in 1835, the name being changed two years later, as noted above, to Kalamazoo Literary Institute.

The school was at first conducted as a branch of the State University at Ann Arbor, and was partly supported by appropriations from the treasury of that institution. Dr. J. A. B. Stone, first of the principals to hold the position for any length of time, was appointed by the university authorities. "This anomalous state of affairs terminated at about the close of 1846, when the branches were all given up, and the resources and energies of the university were concentrated at Ann Arbor."

An active agent in these early movements for education in Michigan, was Rev. T. W. Merrill, of whose zeal in behalf of education we have already had occasion to speak. "On the 22d of November," writes Dr. Haskell, "Rev. Thomas W. Merrill alighted from his Canadian racker in Ann Arbor, and commenced a classical school. A few months before, he had come preaching in the wilderness, an emigrant from Maine and a fresh graduate from Waterville College and Newton Theological Seminary. The object of his coming, as he then wrote, was to promote the intellectual as well as the moral advancement of the people of the Territory of Michigan."¹

¹ "Historical Sketch of Kalamazoo College," p. 3.

Associated with Mr. Merrill was Judge Eldred, who was, at the time mentioned, "just dragging his surveyor's chain through the untrodden grasses and over the unbent bushes of our Western prairies and openings, and encamping with enthusiastic admiration beneath our majestic forests and beside our miniature lakes." Mr. Eldred had come from "where the long shadow of the 'Hamilton' of Hascall and of Kendrick had swept over him.

Michigan, as far as the active proceedings of these two men were concerned, was in point of time quite in line with the other three States already noticed in their educational history. In September, 1831, Mr. Merrill secured letters of introduction from the Michigan Baptist Association, meeting at Pontiac, and proceeding to New York, having received the approval of the New York State Convention, secured subscriptions for the beginning of educational work in Michigan. These seven names, with subscriptions of ten dollars each, are "ever-to-be-remembered names" in that State: Jonathan Going, Nathan Caswell, James Wilson, John H. Harris, Byron O. Green, William Colgate, and E. Withington. "This money went to purchase the property first bought for the institute in Bronson, now Kalamazoo." The act of legislature incorporating the Michigan and Huron Institute was obtained from the legislature after repeated petitions to that effect, by Mr. Merrill and his associate, Judge Eldred.

An important feature of the history, and one highly influential in determining its subsequent course was the part taken by the Michigan Baptist State Convention. When the Convention was organized in 1836, the school founded by Mr. Merrill having been already three years in operation, the following resolution, reported by a committee on the subject, was adopted :

1. That while the Convention regard with peculiar pleasure the early and liberal efforts to establish a literary institution in Kalamazoo County, and the success which has attended these efforts, they deem it important that a more general effort be made to establish, as soon as may be, a literary institution of a higher character, having all the incorporate powers of a college.
2. That for that purpose we recommend the appointment of a committee to take the subject into consideration, and devise the most effectual means to establish such an institution in the most eligible situation in the State.
3. That we recommend the appointment of an executive committee on education, whose duty it shall be to devise and prosecute the best measures for securing funds for the support of ministerial education, and also to seek out and recommend to the regard of the Convention such facilities as may exist for the promotion of general education.

This language, as Prof. Putnam says, "was in harmony with the language of the newly adopted constitution, enumerating among the purposes of the organization, the promotion of the cause of education, especially that of the rising ministry."

The committee provided for in the resolution was : Rev. Robert Turnbull, then pastor of the church at Detroit, Rev. J. Booth, T. W. Merrill, O. Birdsall, W. A. Brown, Hon. Caleb Eldred, and Deas. Jones, Riggs, and Fish. The committee was instructed to confer with the committee on charter for the Michigan and Huron Institute, the effort for such a charter being still pending. Meantime the State University had been founded with a determination on the part of the legislature to empower no other institution in the State to grant degrees. This put a check on efforts of the Convention and its Board toward the founding of a college. The Kalamazoo Literary Institute remained the Baptist school, being viewed as a branch of the State University, until, as before stated, the abandonment of that policy in 1846. It was not until 1855 that the charter of the institution was so amended as to confer college powers. In that year this important result was at last reached, "and the corps of instructors so enlarged as to meet the demands of the college course, which was required to be of as high a grade as that of the State University."

During all this long waiting period of eighteen years from the date at which, in 1837, the Michigan and Huron Institute became the Kalamazoo Literary Institute, the convention continued, without abatement, its fostering care. The school was made to serve for the education of both sexes ; Dr. Stone,

after he became principal, having the co-operation of his accomplished wife, a separate department for young women being created, under her care, after the institute became a college. The interest of the Convention, however, was very much in behalf of ministerial education, and this purpose was kept steadily in view in all its measures. In 1845 the Convention resolved "that the time has fully come when the interests of the Redeemer's cause in this State require us to take immediate measures for the theological education of pious young men for the gospel ministry."

The Board of the Convention "was instructed to establish a theological institute as soon as the requisite funds could be obtained. A preference was expressed for Kalamazoo as a location for the school, but the Board was left with liberty to select another place if they should find good cause for doing so." During the following year, 1846, land to the amount of forty acres was secured at Kalamazoo. The Literary Institute had, at the time of its removal to Kalamazoo and change of name, secured other land at a cost of \$2,500, amounting to over one hundred acres. This property, when the Convention took the educational interests of Baptists in the State under its care, had been transferred to it. Sales of this land were now, in 1846, made, and with the proceeds a building erected for the uses of a theological seminary, the institute under this arrangement being a joint occupant.

At first the work of the Literary Institute was carried on independently, the Convention having charged itself with that of theological instruction only; Dr. Stone, principal of the institute, being made professor of biblical literature and theology, and in 1851 Rev. Samuel Graves, professor of Greek in the institute and of systematic theology in the seminary. The desire being strongly felt that the work should be more unified, that result was secured in the abandonment of the male department of the institute and its transfer to the Convention, with an agreement on the part of the latter to sustain a thorough literary and scientific course of instruction extending over not less than four years. The department of the institute for young women was continued as a distinct school, though under the same general supervision, with Mrs. Stone as its principal.

In 1855, as before stated, the institute became a college, and regular college work as well as instruction in theology and the education of young women made, so far, a complete curriculum. A separate building was provided for the young ladies' school, which enjoyed much prosperity under the direction of Mrs. Stone and her associates.

Efforts for securing an endowment for the seminary had in the meantime been in progress, though with only partial results. In the building and general expenses, also, a debt had been incurred, amounting to \$30,000, and this was for some years felt as a

serious burden. In 1864-65, however, a united and determined effort was made to remove this debt, resulting in a triumphant success. Of the subsequent history of the seminary Prof. Putnam writes :

In 1851-52 the faculty of the theological seminary was composed of Dr. J. A. B. Stone and Dr. S. Graves. The names of five theological students appear in the catalogue of that year. A considerable number of others having the ministry in view were enrolled in the literary department. In 1854-55 the faculty numbered three and the students in the theological department had increased to fifteen. Some of those were also reckoned in the first senior class of the newly organized college. The next year the number of students had fallen to nine. Gradually in the succeeding years, the theological department, in respect to students, exhibited with some variations a constant decline. The strictly theological work ceased after about 1858-59.

We pass over the years that follow, leaving for subsequent mention personal details as to those charged with the work of instruction at Kalamazoo. For what concerns the issue of relations with the State Convention, we are indebted to Dr. Haskell, whose communication in that regard we copy in full :

In 1889 the entire site and buildings, of which the title had been in the Convention, was conveyed to the college Board in trust, in consideration of a specified sum to be paid annually in tuition of students for the ministry. Thus the mixed proprietorship of former years gave place to the single one of the college.

In 1892, \$100,000 was raised by general subscription as an addition to the endowment, making the productive endowment something over \$200,000. The college site is an elevated grove of over twenty acres, lying within the west boundary of the city, and overlooking a fine prospect of city and valley. Three spacious and substantial buildings furnish a dormitory, library, and society rooms for young men, a ladies' boarding hall, and chapel and recitation rooms for common use. For studies in the theological course, the State Convention and liberal friends co-operate in the Divinity School of the University of Chicago, and in aid of students in other seminaries.

We have next to narrate the history of the institution now known as "The Old University of Chicago," an institution whose annals, written in full, cover a period of some thirty years, a period of national ordeal and disaster, in the effects of which the university necessarily shared. In spite of the unfortunate issue, which, however, has seemed after all almost like a providential preparation for what should be larger in scope and capable of larger things, there is much in that history to be recalled with grateful satisfaction. The work of instruction in the university was always of the best quality, and gave, not only to the Christian pulpit, but to all the learned professions and various spheres of business life, trained men whose subsequent career has conferred honor upon the institution and its instructors. They have cherished, even in times when the university was under a cloud, the warmest respect for those who had

been their teachers, and were of those who most sincerely lamented the calamitous issue of a history which for them had meant so much.

The university owed its origin instrumentally to two men, Hon. Stephen A. Douglas, then United States Senator, and John C. Burroughs, at that time pastor of the First Baptist Church, Chicago. Mr. Douglas had, a short time before, been left a widower by the death of a wife to whom he was deeply attached. She was a Baptist, a member of the church in Washington, D. C., of which Dr. G. W. Samson was then pastor. It was understood to have been the earnest desire of Mrs. Douglas that her husband should in some way render service to the denomination whose interests she warmly cherished, and in this she was influentially seconded by her pastor. Mr. Douglas had proposed a donation of land near what was then the southern limit of Chicago, as the site for a university to be under the general auspices of some denomination of Christians. An attempt was made by the Presbyterians to meet the conditions of the proposal. Upon the failure of this, Mr. Burroughs, jointly with Hon. Thomas Hoyne, Hon. Charles Walker, and other friends of Mr. Douglas, took the matter up. In the year 1856, or about that date, he visited Mr. Douglas in Washington, and with the co-operation of Dr. Samson, secured for the Baptists an offer of the proposed donation.

The terms of the offer were, in substance, these :

The university was to be founded, built, and carried on under the care and general direction of the denomination of American Baptists. It was to provide means of good education in all branches of collegiate instruction. With a view to secure the contemplated denominational feature, it was agreed that the president of the university and two-thirds of the trustees should always be Baptists. The religious tenets of no one denomination of Christians, however, were to form any part of the course of study, and the appointment of members of the faculty other than the president, was to be without religious conditions or tests of any kind. It was also provided in the deed of gift made to Mr. Burroughs in trust for the purpose named that within one year a building to cost not less than one hundred thousand dollars should be erected, upon the completion of which a deed in quit-claim should be given of the site donated; also that the property should never be mortgaged, nor its use in perpetuity for the purposes named in any way endangered.

Returning to Chicago, Mr. Burroughs secured the acceptance of these conditions by representative Baptists, by whom also it was resolved that measures be immediately adopted for founding an institution of learning to be called the University of Chicago. A charter of incorporation was secured from the legislature of Illinois and a Board of Trustees chosen. Among these we may name the following: Hon.

Stephen A. Douglas, who was also the first president of the Board; Hon. Wm. B. Ogden, Charles Walker, L. D. Boone, M. D., William Jones, Samuel Hoard, Thomas Hoyne, Esq., J. A. Smith, R. H. Clarkson, D. D., an Episcopal clergyman; J. H. Woodworth, J. Y. Scammon, T. B. Bryan, J. K. Burtis, Cyrus Bentley, Esq.; as resident elsewhere than in Chicago: Senator J. B. Doolittle, of Racine, Wis.; W. D. Bacon, Waukesha, Wis. Of others added later we may name: O. W. Barrett, C. N. Holden, W. W. Everts, D. D., George C. Walker, and E. Nelson Blake.

Rev. J. B. Olcott, a man of marked efficiency in agency service, was secured to co-operate with Mr. Burroughs in the work of securing subscriptions toward endowment and for other purposes. The proposal for founding such an institution was received with marked favor, in both city and country, and by October 1, 1856, the subscriptions and pledges were reported at one hundred thousand dollars; and in 1857, when the grammar school of the university opened, the subscription stood at somewhat above two hundred thousand dollars.

Instruction began in the basement of the Universalist church, on Wabash avenue. Prof. L. R. Satterlee, who had acquired much distinction as principal of one of the leading public schools in Rochester, N. Y., had been invited to connect himself with this new enterprise, and under his special charge, as principal

of the grammar school of the university, the work began. It soon became evident that the accommodations provided could not be made adequate, and the attention of the trustees was directed to the necessity for securing better and permanent ones. The deed of gift besides, required in one of its conditions the erection of a building at a specified cost and within a specified time. Unhappily, the financial condition of the country was very discouraging. Chicago and the West were feeling the strain in a degree certainly not less than was true in any other quarter. Although subscriptions had been obtained ample for the purpose of building, collections upon these, in such circumstances, were found impracticable to any such extent as even a moderately planned building enterprise would require.

The whole case as it stood, was laid before Mr. Douglas, then on a visit to Chicago. A loan upon the property could not, of course, be secured until a deed had been given, and the conditions required in order to secure this could not, under existing circumstances, be met. Mr. Douglas generously waived the conditions so made and gave to the trustees a deed of the property, consenting also, as was understood, that a loan of twenty-five thousand dollars should be made, with a mortgage upon the university site as security.

The circumstances, as here indicated, were believed to justify this measure. It was also quite in the line

of what had become customary in the West, in the building of churches and for other purposes. It was held to be expedient and right to anticipate resources as likely to become more available in the rapid development going forward in many directions, and to meet deficiency of present means by loans based upon such hopes. The future was to teach many a sharp and salutary lesson in this regard, but the policy we indicate was deemed at the time a safe one, even by far-sighted men. The University of Chicago was destined to be perhaps the greatest sufferer of all; but its policy was by no means an exceptional one.

A loan accordingly of twenty-five thousand dollars was secured from the Union Mutual Life Insurance Company of Maine, and with this a building was erected, afterward known as the south wing of the group as planned. The corner-stone was laid on the fourth of July, 1857, Senator Douglas presiding, a large concourse of people from city and country being present. There were addresses by Mr. Douglas, by Rev. A. J. Joslyn, of Elgin, Hon. I. N. Arnold, Rev. Robert Boyd, then pastor of the Edina Place Baptist Church, Chicago, and by others. In the autumn of 1858 the new building was occupied. In 1866 the large and handsome central building was erected, while Rev. M. G. Clark held the position of financial secretary, additional loans to a considerable amount for the purpose being necessary, in addition to all that could be made available in other ways.

The presidency of the university had been offered very soon after its incorporation to Mr. Burroughs. Although the vote was unanimous, and the position an inviting one in many ways, it was his own judgment that some man in the denomination, known throughout the country as an educator, should be secured if possible. Correspondence with such gentlemen at the East, and personal visits to some of them, proving unavailing, Mr. Burroughs finally accepted the presidency and entered upon its duties. The term of eighteen years during which he held that office were years of fierce ordeal for other interests as well as for those committed to his care. Two or three years after the university had fully entered upon its work came the Civil War, preceded by growing agitations which almost wholly preoccupied the public mind. While the effects of the war were still much felt, Chicago was burned well-nigh to the ground by the great fire of 1871. Among those who suffered most heavily were men who had been, and still were, the main reliance of the university. In the meantime it had been found difficult, perhaps impossible, to even meet the interest upon loans made, while demand for enlargement of teaching force in the university made the current expense each year harder to obtain. The history which followed need not and cannot here be narrated in detail. It was a struggle against the inevitable, with division in the councils of the university such as is by no means unexampled in like cir-

cumstances. The issue, so far, was the resignation of Dr. Burroughs in 1875, after a service in the presidency of some eighteen years. A review of that period now, after such a lapse of time since the events described, impresses one acquainted with the facts, that Dr. Burroughs had proved himself an instructor, a leader, and an administrator of marked ability, of courage, patience, and resource. The affection and honor in which his memory has been since cherished by those who were his pupils, and by those who knew him in such relations as to reveal the man as he truly was, are personal tributes whose emphasis is not to be doubted.

Pending the election of a successor, the duties of the presidency were discharged by President G. W. Northrup, of the theological seminary. With the opening of the next university year, Dr. Lemuel Moss was chosen to the office and entered at once upon service. In the class-room, in the general administration of university affairs, on public occasions when his power as a thinker and an orator had opportunity to become known, and in the relations of society and of personal friendship, Dr. Moss won during the year of his presidency a degree of honor and esteem which made his retirement from the office at the end of the year matter of deep regret. An adjustment had in the meantime been made by which Dr. Burroughs became chancellor of the university, charged especially with its financial administration.

During the year following the retirement of Dr. Moss, ex-Senator J. R. Doolittle, of Racine, was associated with Dr. Burroughs, in the position of acting president. The choice of the Board finally fixed upon Hon. Alonzo Abernethy, who had studied at the university, and after a conspicuous service in the Civil War had filled with honor the office of superintendent of public instruction in the State of Iowa. Mr. Abernethy held the presidency during two years, facing the difficulties of the situation, which had already become well-nigh hopeless, in a manly spirit, and discharging with recognized ability the duties of the office. At the end of two years Mr. Abernethy resigned the presidency. Dr. Burroughs also resigned as chancellor, and that office was abolished.

Upon Mr. Abernethy's resignation Dr. Galusha Anderson, the pastor of the Second Baptist Church, Chicago, in 1878, accepted the presidency. In the circumstances as they then stood, this was on his part an act of no small courage and self-sacrifice. Looking back, now, upon the situation as it then was, one can see that success in efforts to save the university was not to be hoped for. The complications and difficulties, especially in the loss of public confidence, were more formidable than was even then apparent. Dr. Anderson did all that man could do toward a recovery to the university of the confidence and sympathy which, not with entire justice it must be said, had been withdrawn. He gained support in meeting

present emergencies on the part of leading citizens of Chicago, and their counsel in the difficult circumstances which from time to time arose. Early in his administration he effected the payment of a floating debt of ten thousand dollars, fully re-establishing the credit of the university in the city, and covering without accrument of arrears the current expense of each year. While discharging with great ability the customary duties of his office, he led in all measures for the relief of the existing embarrassment. Negotiations with the creditor, however, proved unavailing, the financial pressure grew steadily worse, an effort to secure better terms of adjustment through appeal to one of the courts of law resulted in a foreclosure of the mortgage, in which the ownership of the property passed to the creditor. Dr. Anderson then resigned his presidency, after a service of seven years and eight months, leaving the conviction in the minds of those best acquainted with the facts that all which sagacity, resolution, heroic persistence in the face of hopeless obstacles could do, had been done to save the university to the denomination and to the cause of good education. Emphatic mention should be made of the educational work of the university, particularly in these its last days. Sustained in the department by such men as Profs. Howe, Olson, Stuart, Riggs, and Butler, Dr. Anderson was privileged to see the classes always fully maintained and indeed much advanced. Quite one-half as

many men were graduated during his administration as in all the previous years of the university—one year a class of twenty-six, many of them highly superior men.

It should be said that the measures adopted by Dr. Anderson in the final emergency had been under advice of such members of the Board of Regents as he could get together for consultation. This was a body provided for in the charter, and composed of State officials and other eminent citizens, and was charged especially with the care of the property. The regents were proper persons to advise in the case, and under their advice President Anderson acted in the steps taken by him with a view to bring the indebtedness of the university into such a shape as that there might be reasonable hope of its discharge.

Although the university site and buildings had now become the property of the creditor, permission of continued occupancy was allowed. Dr. Geo. C. Lorimer, of the Immanuel Baptist Church, Chicago, was invited to the presidency, and to leadership in a fresh effort to save the university. He could not, however, leave his pastorate, and after a year of such service in the presidency as other duties would permit, he declined further incumbency. Consultation was then had with Dr. W. R. Harper, at the time Professor of Hebrew and New Testament Interpretation in the Theological Seminary at Morgan Park, with the thought of making still one more effort to

enlist friends in behalf of the doomed institution. Though offered the presidency by the trustees with this thought, he found it necessary to decline. As the time drew near for the university to open, in the autumn of 1887, the trustees decided that they could no longer assume responsibility for the expenses of instruction. The faculty of the university opened an academy, in the hope of holding some of the students till there should be further developments. At the end of the year they decided to seek other positions, and the University of Chicago finally ceased to exist.

Early in the history of the university a building for an astronomical observatory had been erected by Hon. J. Y. Scammon, attached to the main central edifice. The building cost thirty thousand dollars, and bore the name of the Dearborn Observatory, after the family name of Mr. Scammon's wife. The astronomical instruments were purchased by an astronomical society in Chicago, organized for the purpose under the leadership of Hon. Thomas Hoyne and other gentlemen. To this society the instruments belonged, and some time after the failure of the university became the property of the Northwestern University, Methodist, at Evanston. A law school was also established at an early date and for many years was prosperously carried on, with Hon. Henry Booth as dean. This, upon the final issue of the history we have narrated, passed also to other hands.

Only for what we have yet to tell of educational enterprise with Chicago as a center, there would be no comfort for the sorrow with which it must be said, that of the stately building so long occupied by the University of Chicago there now remains "not so much as one stone upon another."

One other college in the State of Illinois remains for mention in this history. In 1867, on Christmas day of that year, the Ewing High School was opened at Ewing, in Southern Illinois. The first principal was Rev. John Washburn, D. D. Six and a half years later, in May, 1874, a collegiate department was added, and the institution has since been known as Ewing College. Dr. Washburn remained as president until 1890, with brief intervals of cessation, during which Rev. J. W. Patton, 1875-1876, and Rev. Wm. Shelton, D. D., 1877-1880 occupied the position. Dr. Washburn at the close of these periods resumed the incumbency, and in the second instance continued in office until his final retirement in 1890.

At the date last named Rev. J. A. Leavitt, who had been for some years in the Sunday-school service of the American Baptist Publication Society, in Illinois, and previous to this had rendered good service in important pastorates, was chosen president. From the time of this change the college dates a more rapid growth, its value becoming more highly appreciated by the people of Southern Illinois, in whose interest it had been principally founded—

pupils multiplying, and means of enlargement being supplied.

The college has at present, 1894-95, five buildings, three of them being occupied in its class-room work. Of these three the first was erected in 1869, the second in 1874, and the third, named Willard Hall, in honor of Captain Willard, a generous friend of the college, in 1891-93. One of the older of the five buildings was, in 1893-94, changed to a three-story dormitory for boys, receiving the name Wakeman Hall, as a tribute of gratitude to Mrs. S. A. Wakeman, whose liberal gifts had aided much in promoting the growth and usefulness of the institution.

A cottage for the occupancy of young ladies was also planned in the summer of 1894, the means for the purpose being chiefly furnished by Mr. Wm. H. Hudelson, whose name the building was to bear.

In 1893 the college received from Mrs. Wakeman means for making large additions to its chemical, physiological, and philosophical apparatus, with a fine geological cabinet, "containing thousands of specimens, collected from all parts of the world."

The college has three libraries, the college reference library, and two others belonging to the societies.

Ewing College is an example of the valuable service in education done by the smaller institutions, with limited means, yet with methods of teaching

judiciously adopted. The region of country in the midst of which it stands is mainly agricultural, and the students come largely from the farms and are accordingly less eager for the kind of education which fits for professional life. The college is all the more a beneficent instrument in promoting general culture and inspiring truer ideals of life and duty. Its resources in the matter of endowment are limited, yet there is reason to believe that better times are awaiting it in this particular.

CHAPTER XIII

EDUCATION—COLLEGIATE

II

THE States of the West, in common with other sections of the country, were interested in an educational measure, entered upon in the year 1868, which looked toward large results. Reference is made to the American Baptist Educational Commission, organized in New York in the year named, with Rev. Sewall S. Cutting, D. D., as its secretary and chief executive.

The movement originated with Dr. Cutting, and had in view objects of great importance. One of these was, that the commission might serve as a medium of communication between needy institutions of learning, or those engaged in the founding of such institutions, and men of wealth, or others, whose interest it might be thought desirable to enlist in their behalf. Still another purpose was that of counsel with those in charge of colleges and schools already existing, especially in the newer States, where counsel should be needed and sought, with a view to the promotion of educational harmony and co-operation.

Among the methods adopted was the appointment

of advisory committees, one of which was located in the West, at Chicago, and much was accomplished through this agency in behalf of the purposes named. Perhaps the most important result was the enlarged and more intelligent interest awakened upon the subject of education in general, with conviction of the importance of larger outlay in this behalf, especially on new fields. Conventions in which representative men from different parts of the country participated, were held in Brooklyn, Philadelphia, and Chicago, with resulting effects whose full benefit was to be realized later.

The Educational Commission failed of permanency as a distinctive organization. The general idea represented in it, however, found embodiment some years later in another, upon a different plan, the American Baptist Education Society, the creation of which, in 1888, was an event of great significance for the West, as for other sections of the republic.

In the previous year the subject of such an organization was brought to the attention of representatives of the denomination at the anniversary of the American Baptist Home Mission Society, held at Minneapolis. The conception of the measure originated with H. L. Morehouse, D. D., then secretary of the Home Mission Society. His service in that office had frequently brought to his attention deficiencies of denominational methods in founding and building institutions of learning, more especially in the newer

States. Such institutions, he found, were sometimes originated without sufficient regard to conditions essential to success, and with very inadequate ideas as to what is necessary to the making of a university or college, or even of an academy of the needful sort. Wiser plans in the founding of new schools, and larger means for the building of such schools and the relief and enlargement of those already in existence, he saw to be imperative. After consultation with others impressed like himself with these considerations, he brought the subject to the attention of the Home Mission Society at its anniversary as above noted. At his suggestion a committee of seven, Dr. Morehouse being made the chairman, was appointed to have the matter under advisement and to take such steps as might be found judicious as preliminary to the organization of a National Baptist Education Society, should such a measure prove to be advisable.

As the question of such an organization came before the denomination in discussion of the denominational journals, it was found that there was some division of opinion upon the subject. It was doubted if it would be wise to increase the number of organizations appealing for funds to carry on their respective enterprises. Other grounds of objection were urged, and when the national anniversaries met at Washington in 1888, it seemed for a while doubtful if the new movement could gain denominational endorsement.

The committee appointed at Minneapolis, of which Dr. Morehouse was chairman, had secured a place upon the general programme for a convention in this behalf. Addresses were secured from President Welling, of Columbian University, who presided ; Dr. Geo. C. Lorimer, of Chicago, Dr. T. T. Eaton, of Louisville, and Dr. Morehouse himself, with papers on assigned topics by Rev. Walter Scott, of New York, and Rev. O. P. Eaches, of New Jersey. In these addresses the subject was so fully and convincingly opened as to command a vote in favor of immediate organization, which was accordingly effected, under the name of the American Baptist Education Society. Hon. Francis Wayland, LL. D., of New Haven, was chosen president of the society ; L. B. Ely, of Missouri, and Hon. George A. Pillsbury, of Minnesota, vice-presidents ; A. G. Lawson, D. D., of Massachusetts, recording secretary ; and Rev. F. T. Gates, of Minnesota, corresponding secretary. On the Board of Trustees the several States of the Union were represented, those from the West being C. L. Colby, Wisconsin ; W. H. Doane, Ohio ; J. A. Smith and E. E. Nelson Blake, Illinois ; M. S. Smalley, Kansas ; G. J. Burchett, Oregon ; C. C. Bowen, Michigan.

In the choice of a secretary, upon whom so much of responsibility and labor must devolve, the Board of the society was fortunate in securing for that service, Rev. F. T. Gates, the pastor of the Central

Baptist Church, Minneapolis. Mr. Gates had signalized in various ways his interest in education, and had already achieved a most gratifying success in securing from the denomination of Minnesota the sum of fifty thousand dollars toward the endowment of Pillsbury Academy in that State. He had been from the first in full sympathy with the new movement in education, and on his acceptance, after due consideration, of the office tendered him, entered upon service with characteristic zeal, and with a measure of success in stimulating and aiding efforts to place institutions in all sections of the country upon better foundations, which illustrated in the best manner the value of the new denominational agency thus created.

Mention is here due, in a very particular manner, of the name of Mr. John D. Rockefeller. This gentleman, interested in all that concerns denominational prosperity in whatever direction, and in the cause of religion and philanthropy in general, had not failed of due attention to the condition of colleges and schools, under the auspices of the denomination, in various parts of the country. He had interested himself in particular in what had come to his attention of the need for enlarged plans in education, and of wider scope in courses of instruction. It was his wish that somewhere in the country, at the most fitting point, a Baptist university might grow up, in which the university idea in education

should be fully realized. In this he found much intelligent sympathy, both in New York City and elsewhere, although some difference of opinion appeared as to the most fitting location for such an enterprise.

Mr. Rockefeller's interest in education, however, was not limited to any one plan of procedure, or to education itself in its more advanced forms. Entering fully into the plans of the new organization, he supplied it in the first year of its history with the sum of one hundred thousand dollars as a basis for its operations, continuing his generosity to a like amount in years following. From resources thus supplied help was afforded to institutions, especially in the West and South, embarrassed in their work through deficiency of means, the sums granted being conditioned upon the raising through efforts of each institution on its own part of a certain amount named as a condition of the grant. In this way institutions, some of them almost on the verge of bankruptcy, were stimulated to fresh exertion, their friends rallied in a new spirit of enterprise and educational zeal, while the sums bestowed were sufficient, in many cases, together with what was raised in addition, to place in a condition for renewed growth and enlargement schools and colleges, hope for which had almost died out. Into this service Mr. Gates, the secretary, entered with a spirit of sympathy in behalf of struggling interests, with tact in discriminating claims

which should be recognized, and needs which were real, and in all ways marked executive ability, which fully met the high expectation of those by whom he had been called into this responsible and delicate service.

Meantime the subject of some large enterprise in university education had not been allowed to slumber. It was thought by some that the commercial metropolis of the country should itself be made the seat of such an institution. Many others felt that a site more inland, considering the continental extent of the field to be provided, would be preferable. There were many, also, who strongly felt that what had been lost in Chicago, after so many years of struggle, sacrifice, and educational success, should be recovered and restored. The advantages of a location at a national center like Chicago, were also pressed by friends of such a location. Mr. Rockefeller's own preference seemed upon the whole to favor Chicago, provided there could be evidence afforded that an enterprise of the nature proposed would there be in such a manner seconded as to insure its success.

Dr. William R. Harper, for several years professor of Hebrew and Old Testament interpretation in the Baptist Union Theological Seminary at Morgan Park, but at the time here in view, professor of the Semitic languages and literature in Yale University, from the first interested himself in the pro-

posed new enterprise in university provision. He was much in Mr. Rockefeller's confidence while the subject was under consideration. His own views favored Chicago. The question was brought to a test at the first anniversary of the American Baptist Education Society at Boston, in May, 1889. An offer was there made public, on behalf of Mr. Rockefeller, to give the sum of six hundred thousand dollars toward one million dollars for the founding and endowment of a college at Chicago, provided the needed additional sum of four hundred thousand dollars should be secured in that city. A proposal like that was unexampled in the educational history of American Baptists, and was welcomed by the audience present on the occasion with unbounded enthusiasm.

Those present from Chicago, immediately upon their return, called a meeting of gentlemen known to be favorable to the proposed enterprise. A College Committee of thirty-six persons was chosen. Rev. T. W. Goodspeed, D. D., for many years the efficient financial secretary of the theological seminary at Morgan Park, was appointed to act with Mr. Gates in the effort to secure the required subscription. These two gentlemen entered upon the service with zeal and with extraordinary tact and ability. When the society met at Chicago for its anniversary in May, 1890, they were able to announce that the subscription of four hundred thou-

sand dollars in interest-bearing notes, was full, and had been accepted as satisfactory by Mr. Rockefeller. The occasion of this announcement was again one of great enthusiasm, with a stimulus to fresh educational effort felt in every part of the country.

On the evening of the day on which this announcement was made, a meeting of the Education Society, which thronged the great hall of the Auditorium in Chicago, was held, at which Hon. Francis Wayland, president of the Society, presided, and which was addressed by representatives of the several societies: Rev. H. L. Morehouse, D. D., the Home Mission Society; Rev. J. N. Murdock, D. D., the Missionary Union; Rev. Wayland Hoyt, D. D., the Publication Society; Rev. F. T. Gates, the Education Society; while Dr. P. S. Henson, in a closing address, represented the Baptist churches and citizens of Chicago.

Mr. Rockefeller's munificent gift of six hundred thousand dollars contemplated, for the present, simply the endowment of a college. It was given, however, on expectation of a speedy university organization. This enlargement of the plan was immediately entered upon, and with a view to its realization an act of incorporation for such a university under the name of the "University of Chicago," was secured from the Illinois State legislature. The Board of the former university, not having as yet been dissolved, took the necessary steps to pre-

vent a collision of names, and then finally adjourned, it being provided that the former institution should thenceforth be known as "The Old University of Chicago." The incorporators named in the charter as now obtained, were: John D. Rockefeller, E. Nelson Blake, Marshall Field, Fred T. Gates, Francis E. Hinckley, and Thomas W. Goodspeed. Mr. Blake was chosen president of the Board of trustees in its organization; Mr. Martin A. Ryerson, vice-president; Mr. Charles L. Hutchinson, treasurer; and Thomas W. Goodspeed, D. D., secretary. The trustees numbered twenty-one in all; of Baptists, E. Nelson Blake, Herman H. Kohlsaat, William R. Harper, Alonzo K. Parker, Fred A. Smith, Francis E. Hinckley, Edward Goodman, George C. Walker, Andrew McLeish, Henry A. Rust, Joseph M. Bailey, John W. Midgley, Elmer L. Corthell, Charles W. Needham, were chosen. Of gentlemen not living in Chicago are to be named, Charles C. Bowen, of Detroit, and George A. Pillsbury, of Minneapolis. Members not Baptists were, Martin A. Ryerson, Ferd. W. Peck, Eli B. Felsenthal, and Daniel L. Shorey. The denominational proportion here was in accordance with a provision in the charter, that two-thirds of the trustees and the president of the university should always be Baptists, thus securing the control of the university to the denomination, while in no other way recognizing denominational or religious distinctions.

Events from the beginning, as well as the decided choice of all interested in the fortunes of the new enterprise, had pointed to Dr. William R. Harper as president of the university. One of the first acts of the trustees was to elect him to this office. The magnitude of the undertaking and the responsibilities of the position were fully realized by Dr. Harper. Yet his interest in it and the prospect thus opened for realizing ideals of his own in university education, overcame his hesitation. The position was accepted and he entered at once upon his duties.

The choice of financial secretary was as much a matter settled beforehand as that of a president had been. Dr. T. W. Goodspeed's record during several years in a like position at Morgan Park, had demonstrated his unusual qualifications for service of this nature. From the moment of the initiation of this new enterprise, he had been evidently the pre-destined leader of it, so far as concerned provision of means to carry it on. In the organization of the Board of trustees and the inauguration of the work no second choice for the place was thought of by any one. This service was but the continuation of that in which, in company with Mr. Gates, Dr. Goodspeed had been already engaged. In the prosecution of it abundant opportunity was furnished for the exercise of sagacity, energy, and resource, and in all these respects his endowment for the position was more fully demonstrated year by year.

The question as to what part of the city, or its vicinity, should be chosen as a site for the university was finally decided in favor of a location near the southern limit between Washington and Jackson Parks, and fronting upon the Midway Plaisance, connecting the two. A block and a half of ground, valued at one hundred and twenty-five thousand dollars, was given for the purpose by Mr. Marshall Field, of Chicago. Two and a half additional blocks were purchased later, for two hundred and eighty-five thousand five hundred dollars, thus securing a site twenty-four acres in extent. The first building, to be named Cobb Hall, in honor of Mr. Silas B. Cobb, of Chicago, who gave for the purpose the sum of one hundred and fifty thousand dollars, was begun in November, 1891, and on the first of October, 1892, the university began there its work of instruction. In the meantime great additions had been made to its resources. In September, 1890, Mr. Rockefeller added one million dollars to his original gift; in February, 1892, a second million; in December of the same year a third million; making a sum total of donation from this source of three million six hundred thousand dollars. Munificent gifts had also been made in Chicago for the erection of needed buildings: One hundred thousand dollars by Mr. Marshall Field; two hundred thousand dollars, which was increased to two hundred and thirty-five thousand dollars, as the building went on, by Mr.

S. A. Kent, for a fully equipped chemical laboratory ; one hundred and fifty thousand dollars, as already mentioned, by Mr. Silas B. Cobb ; one hundred and fifty thousand dollars, which became two hundred and fifty thousand dollars, by Mr. Martin A. Ryerson, for a physical laboratory ; one hundred and thirty thousand dollars, by Mr. George C. Walker, for a museum ; sixty thousand dollars, by Mrs. N. S. Foster ; fifty thousand dollars, by Mr. Henry A. Rust ; fifty thousand dollars, by Mrs. Henrietta Snell ; fifty thousand dollars, by Mrs. Mary A. Beecher ; fifty thousand dollars, by Mrs. Elizabeth C. Kelly. These gifts were all for the erection of needed buildings.

At the opening of the second year of the university, the following buildings were completed and occupied : Cobb Lecture Hall, being a general recitation and administrative building, and including that which had been joined to it for occupancy of the divinity school, used also as a dormitory for graduate students ; Kent Chemical Laboratory ; Snell Hall, a dormitory for undergraduate men ; Beecher and Kelly Halls for women ; the Walker Museum, and a temporary structure for the general library, the gymnasium for men, and one also for women. Ryerson Physical Laboratory and Foster Hall were also nearly completed ; there being in all nine spacious buildings erected at a cost of one million one hundred and five thousand dollars ; including site,

one million three hundred and ninety thousand dollars. The plans of a building to be called Rust Hall were also in course of preparation.

In the removal of the buildings from the campus of the Old University of Chicago, the astronomical apparatus had been secured by the Northwestern University at Evanston. The provision of an observatory and the needful astronomical equipment for the new university was undertaken by Mr. Charles T. Yerkes, of Chicago, the location being fixed by the Board of trustees, at Lake Geneva, Wis., some thirty miles from Chicago; the location at a point so distant being determined by the necessity of providing, against all contingencies in years to come, a pure atmosphere as a condition of successful astronomical observations. A library, numbering some one hundred and fifty thousand volumes, offered for sale at Berlin, Germany, had been purchased with money received in gifts for this especial purpose. To this were added the library of the Old University of Chicago, and that of the theological seminary at Morgan Park, making a total, with books otherwise secured by gift or purchase, of two hundred and thirty-two thousand volumes.

The university opened with all its departments complete, including post-graduate students in all lines of instruction, the divinity school, the academic and university colleges, each with a course of two years, and the academy located at Morgan Park. Of the

transfer of the theological seminary to the university as its divinity school, and of the establishment of the academy, we speak elsewhere.

The faculty of the university, at the opening of its second year, numbered all told, one hundred and thirty-five ; students in all departments numbered nearly one thousand ; volumes in the several libraries, two hundred and thirty-two thousand. These figures nearly represent also the university status at the opening of the first year, October 1, 1892. Upon these faculties were many distinguished men, and the work in all departments was entered upon with extraordinary enthusiasm. The organizing genius of the president, seconded as he was by a Board of trustees characterized by administrative ability of the highest class, was signally shown in the completeness, the adequacy, and the working efficiency of the university, in all departments, from the very first day.

If limitations of space permitted, there would be much to say of those capable and faithful men who, during the period covered thus far by this part of our history, had been engaged as educators in the colleges whose opening record is now before the reader. Though serving under circumstances trying to men with high ideals, and while some years necessarily passed before the Western college could take rank with institutions of like grade in the older States, the work they did as instructors was of a superior kind. Some of them were, as scholars and as authors, men

of national reputation. More lucrative and more conspicuous positions might easily have been secured by them elsewhere. They chose, however, to pledge their reputation and their fortunes to those interests in the younger States which so much needed the kind of fostering they could give, and they had their reward in the usefulness and distinction achieved by their pupils in all those spheres of life where trained capacity is most needful and most sure of recognition. We cannot pass from this part of our subject without a degree, at least, of personal detail, added to what has already appeared.

The list of presidents of Granville College, now Denison University, opens with the name of Prof. John Pratt, under whom, in 1831, the beginning was made. Dr. Jonathan Going, 1837, who continued in service until his death in 1844, followed, devoting himself mainly, however, to outside interests of the college and to theological instruction, the main charge being otherwise committed for a time to Prof. John Stevens, of the faculty. In 1847, Rev. Silas Bailey, D. D., was chosen president, continuing in service until 1852, when he accepted a similar post of service at Franklin College, Ind. A man of marked ability, he is to be named with honor among those who have left lasting impressions on the educational history of the West. In 1853, Rev. Jeremiah Hall, D. D., became president. It was under his presidency that the name of the college, in honor of one of its

chief benefactors, was changed to that of Denison University. In 1863 he was succeeded by Rev. Samuel Talbot, D. D., a native of Ohio, and a graduate of Granville College under President Bailey. Dr. Talbot was called to the presidency from the pastorate of the First Baptist Church in Dayton. During the ten years of his presidency he won high distinction, personally, as a thinker and an instructor, and for the university under his care an honored place among American schools of its own grade. His death, in 1873, at the early age of forty-five, was deeply lamented.

Dr. Talbot was succeeded, in 1874, by Rev. E. Benjamin Andrews. The distinguished career of Dr. Andrews may be said to have begun in the service rendered in this presidency. During the five years of his incumbency he gained for himself a record in the training imparted to his pupils, and in the general administration of the university, which must always remain notable in its history. In 1879 Dr. Andrews, becoming a professor in Newton Theological Institution, Rev. A. Owen, D. D., was called to the presidency, serving with recognized efficiency until 1887, when he was succeeded by Rev. Galusha Anderson, S. T. D., who remained in office until called, in 1889, to the chair of homiletics in the theological seminary at Morgan Park, Ill. Rev. D. B. Purinton, D. D., of West Virginia, was then called to the presidency, most worthily crowning this succession of

men distinguished as educators, and in various other spheres of public service.

In the early days of Shurtleff College, 1836-40, Prof. Washington Leverett who, with his brother, Prof. Warren Leverett, had early identified himself with Western work in education, served as the acting president. He was succeeded, in 1840, by Rev. Adiel Sherwood, D. D., who held the position until 1846, when, upon his resignation, Prof. Washington Leverett again became the acting president. In 1850 Rev. N. N. Wood, D. D., pastor of the Market Street Baptist Church, Zanesville, Ohio, a man of marked personal character and fine intellectual gifts, was called to the presidency, remaining in office until 1855. In the following year he was succeeded by Rev. Daniel Read, LL. D., pastor of the Second Baptist Church, St. Louis, who remained in service fourteen years. During his incumbency a theological department was connected with the college on the basis of a liberal endowment by Mr. Elijah Gove, of Quincy, Ill. Under Dr. Read's administration the college rose to a distinction among American colleges unattained before, entering fully upon that career of enlargement which still continues. In 1872 Rev. Adin A. Kendrick, D. D., himself also at the time a pastor in St. Louis, was, upon Dr. Read's resignation, called to the presidency. During his incumbency of almost a quarter of a century—his resignation occurred in 1894—the courses of study in the college were much

improved, important additions made to the faculty, the endowment fund was much increased, and new buildings were erected. The graduates of the college, in all parts of our own land and in foreign countries, are warmly attached to it—the best testimony of all to the efficiency and value of the instruction and the general training for service there received.

In 1869, while Dr. Read was still president, young ladies were admitted to full matriculation in the college, and they have since had free admission to all departments save that of theology. For several years the attendance of young women has stood at thirty-three per cent. of the whole. A building for their especial accommodation was erected, and as an element in the life of the college they have justified fully the principle of co-education. In 1876, the Centennial year, a highly important service was rendered the college by Rev. G. J. Johnson, D. D., in association with President Kendrick, in raising for it an endowment of one hundred thousand dollars. In 1893 an addition of fifty thousand dollars was made, with the aid of the National Baptist Education Society in the sum of ten thousand dollars. The entire assets of the college are now placed at two hundred and fifty thousand dollars.

Of incumbents of the presidency at Franklin College, Indiana, to the closing of the college at the outbreak of the Civil War, we have already spoken. During the interval elapsing from 1862 to 1869,

although the college was closed, much educational movement was going forward in the State in the inauguration of academical work at various points. Of this we speak more particularly in another place. In 1869 the Board of the college made extensive repairs upon the buildings and improvements in the grounds preparatory to a reopening. A faculty was appointed, and in the autumn of the year named, the college reopened under the acting presidency of Rev. W. T. Stott. Although there was but little endowment and "scant apparatus," yet the college and its interests were much in the affections of Baptists in the State, and students appeared in gratifying numbers. Prof. H. L. Wayland, D. D., then of Kalamazoo College, was chosen president, and the college steadily gained in its hold upon the people; yet the effort to secure an endowment of one hundred thousand dollars proved to be premature, the income of the college fell short of its expenditure, and upon the resignation of President Wayland, in 1872, another suspension seemed for the moment likely to occur. Those who still clung to the college realized that the financial status must undergo a complete change. Accordingly, a joint-stock association was formed, over fifty thousand dollars in stock was subscribed, and in September, 1872, the college was re-opened, entering now a new career with better auspices: "Money was gathered, slowly but constantly. Old students and friends of the college

showed enthusiasm, the faculty was gradually enlarged, a library was gathered, students multiplied, higher standards were resolved on, a fine geological collection was received, a live financial secretary, Rev. N. Carr, was secured, hope smiled, and the whole State was conquered to the college.”¹

The writer of what we here quote does not mention the chief factor in this new order of things, the executive ability and other intellectual and personal qualities inhering in the headship of the college. Rev. W. T. Stott, who had earlier served as acting president, entered now upon full incumbency. He had graduated at the college in 1861, immediately after which he entered the army, taking part in fifteen battles, at that of Cedar Creek being in command of his regiment. Graduating in 1868 at the Rochester Theological Seminary, he served for one year as pastor of the Baptist church in Columbus, Ind., but in 1869 accepted the professorship of natural science in the college, and the presidency in 1872. From the state of financial depression spoken of at the dates here named, the college, under his administration, steadily rose, the financial secretary, Rev. N. Carr, efficiently co-operating with the president, until in April, 1893, the trustees could report assets to the amount of two hundred and ninety-two thousand dollars. In all the elements of a genuine educational force, the departments of instruction

¹ President Stott.

had in the meantime kept pace with what was seen in the department of finance.

The presidency of Kalamazoo College from the time of its incorporation as such in 1855, until 1864, was held by Dr. J. A. B. Stone. In that year John M. Gregory, LL. D., who had gained marked distinction as superintendent of public instruction in the State of Michigan, became president, remaining in service as such until 1867. The following year Rev. Kendall Brooks, D. D., was chosen president. Dr. Brooks had previously held positions of distinguished service as professor of mathematics and natural philosophy in Waterville College, now Colby University, as pastor in Fitchburg, Mass., and as editor of the "National Baptist" in Philadelphia. Even as pastor he had interested himself much in educational affairs, holding membership in boards of education in the places of his residence. During the nearly twenty years of his incumbency at Kalamazoo he was influential and useful in a high degree in general denominational affairs within the State, serving two years, 1877-79, as president of the Baptist State Convention. Upon his resignation of the college presidency, Rev. M. S. Wilcox, pastor of the Baptist church in Oswego, N. Y., was chosen president, remaining in service until 1891. Rev. Theo. Nelson, LL. D., a young man of great promise, whose early death was an occasion of universal sorrow, next became president for one year, being then

compelled by failure of health to relinquish a post to which he had been called with high hopes of his usefulness there, but which a rapid decline of health would not allow him to retain. His death while yet in early life cut short a career which began with the most brilliant promise. In 1892 A. Gaylord Slocum, LL. D., who had held important positions in general educational service in the State of New York, was called to fill the vacancy so made, and to the gratification of all interested, accepted the charge. Under his administration the college, which since the resignation of President Brooks had suffered some decline, rapidly recovered lost ground, and resumed its career of prosperity as one of the best of Western colleges.

Connected with the faculties of these several institutions as instructors were men of whom we should be glad to write at greater length than present limits will allow. The man now longest in educational service, as connected with any Western Baptist college, is perhaps Prof. Justus Bulkley, D. D., of Shurtleff College. Born in Livingston County, N. Y., in 1819, Prof. Bulkley has lived, since the age of seventeen, in Illinois. Educated at Shurtleff College in the early days of that institution, he served, first, as principal of its preparatory department. In 1849, ordained as pastor of Jerseyville, Ill., he was, after four years, elected professor of mathematics in Shurtleff College, serving until 1855,

when he accepted a pastorate at Carrollton, thence returning to Shurtleff College after nine years, to become professor of church history in the theological department there. No man in the State has ever surpassed him in personal ascendancy and in hold upon the denomination as college instructor, as a preacher of rare excellence, as a presiding officer in the State meetings, as a Christian scholar and brother beloved.

During some twenty-seven years Prof. O. L. Castle was professor of rhetoric and belles lettres in Shurtleff College. Educated at Granville College, Ohio, he came to his professorship at Alton in 1853. We find him justly described as "a genial and cultured gentleman, a trained scholar in the classics and mathematics as well as in his special department, and a superior teacher." His death in 1890 was felt as a loss well-nigh irreparable.

Early connected with Shurtleff College as professor, first of belles lettres, later of languages, was E. Adkins, D. D. His connection with the college began in 1847, his service there continuing nine years, at the end of which time he removed to New York, to become associated with others in the work of Bible revision. A pastorate at Brimfield, Ill., came later, following which was a professorship in Marietta College, Ohio, held until failure of sight compelled final abandonment of the work which had filled so much of his long and useful life.

Of Professors Washington and Warren Leverett we have already spoken. These gentlemen, twin brothers, born in 1805, were graduates of Brown University, in the class of 1832. Washington was for a time connected with the faculty of Columbian University at Washington, D. C. His brother, after some time spent in travel for benefit of health, came to Illinois, opening a school in Greenville. The founding of a college at Upper Alton drew him thither. His brother soon joined him there, and they continued in service in the college until 1868, a period of thirty-two years, at the end of which period both resigned, Prof. Warren Leverett dying in 1872, and his brother some years later. The department of the former had been that of the ancient languages, that of the latter mathematics and natural philosophy.

Prof. Chas. L. Fairman, LL. D., has held continuously at Shurtleff College, since 1875, the chair of mathematics and the natural sciences. He had previously, in 1868, occupied the same position in the college, but resigned in 1873 to become principal of Cook Academy, at Havana, N. Y. In 1875, as mentioned above, his permanent connection with the college began. Born at Northfield, Mass., in 1823, a graduate of Waterville College, now Colby University, in 1847, holding important positions as the head of academies in New England during some twenty years, he came to his professorship at Shurt-

leff College prepared for superior service in the chair assigned him. "He is," writes one long associated with him, "a thorough student, an inspiring teacher, a noble Christian man. His work as instructor, and his scholarly and Christian example, have been among the most important influences in molding the character of the sons of Shurtleff during the last twenty-five years."

It was in the year 1868 that Prof. James Robinson Boise became connected with the University of Chicago, as professor of the Greek language and literature. Graduating at Brown University in 1840, he served ten years there, at first as tutor and then as professor of Greek. In 1851, after a year spent in Germany, he accepted the professorship of Greek in the Michigan University at Ann Arbor, holding this position with signal honor and efficiency for seventeen years. From 1868, during nine years, he served in the University of Chicago as its Greek professor, until 1877, when he accepted the chair of Greek and New Testament interpretation in the theological seminary at Morgan Park, resigning this professorship in 1892, after a service of fifteen years. Dr. Boise took rank with the foremost Greek scholars and instructors of the United States, his annotated editions of classic works like Homer's "Iliad" and Xenophon's "Anabasis," and his notes on the Epistles of Paul, being held in great estimation by scholars and teachers. His eminence in his chosen sphere was recognized in

the degree of doctor of philosophy conferred by the University of Tubingen, in Germany, of doctor of laws by the University of Michigan, and of doctor of divinity by Brown University. Upon his resignation of his professorship in the theological seminary, he was elected professor emeritus of New Testament Greek in the divinity school of the new University of Chicago.

Prof. Wm. Mathews, LL. D., was professor of rhetoric and English literature in the University of Chicago from 1862 till 1875. Born in Waterville, Me., in 1818, he had graduated at the college there in 1835 at the age of seventeen. Making early choice of a literary career, although admitted to the bar after a course of legal study, he was first editor of a literary periodical in Boston. Removing to Chicago in 1856, he was soon chosen librarian of the Young Men's Christian Association, associating with this contributions to various journals. At the date named above he became connected with the University of Chicago, discharging the duties of his professorship with marked acceptance. In 1875 he resigned and has since devoted himself entirely to literature. His works upon themes connected with literature and life have had a circulation such as few American essayists have been able to command. In purity of English style, in finish of treatment for the themes discussed, in brilliancy of illustration, they eminently deserve the great popularity they have gained.

Prof. A. H. Mixer came from the University of Rochester to that of Chicago early in the history of the latter. His department at Rochester had been that of the modern languages and literature ; at Chicago he held the professorship of the Greek language and literature until about the year 1867, when he returned to Rochester. Besides excellent service as instructor, he was much associated with Rev. M. G. Clarke and with Dr. W. W. Everts in the work of securing funds, especially at the time the central building of the university was in process of erection, and also in the endowment of the chair of Greek in the university. Prof. A. J. Howe, during so many years professor of mathematics in the University of Chicago, came about 1863 to this position from Penfield, N. Y., where he had become well known by his proficiency and skill in his chosen department. Succeeding in this department Prof. A. J. Sawyer, he remained in service till the final closing of the university. In the department of Latin Prof. J. W. Stearns served many years with distinguished success ; in that of natural science, Prof. Bastin. Dr. Boise was succeeded in the chair of Greek by Prof. Edward Olson, an accomplished scholar and teacher, of Norwegian parentage, whose social qualities as well as intellectual gifts endeared him to a large circle of admiring friends. His death at the burning of a building in Minneapolis, where he was calling upon a friend when the fire broke out, was long an occasion of sorrowful

recollection, as one of those events to which it is so hard to become reconciled.

Those who were members of the faculty of the old University of Chicago in its last years are entitled to especial honorable mention for the steadiness and fidelity with which they continued in service under circumstances most depressing, holding the students by dint of their cheerful courage and unflagging enthusiasm in their work. The names of Howe, Olson, Stuart, Howes, Butler, Riggs, should ever be held in honor as among those of men faithful to the last in times that try men's souls.

Denison University presents in its history a succession of scholars and teachers, besides those already named, to which any institution in the land might point with pride. We shall name a few: Prof. F. O. Marsh was a man endowed with fine executive gifts along with those of the scholar and instructor. A graduate of the University of Michigan in 1845, doing academic work in that State and in Ohio until 1848, a student at Granville first, after one year at Newton he became professor at Granville of natural science, then of mathematics and natural philosophy from 1854 to 1874; serving also as acting president, 1873-75. In his latest years he was connected with Leland University, New Orleans, where he died on March 25, 1893. Marsena Stone, D. D., born in 1816, after many years of most useful pastoral service in the State of New York, in 1852-56 conducted the

English course in Fairmount Theological Seminary, Cincinnati; in 1861-68 was principal of the Young Ladies' Institute at Granville, and subsequently much engaged in ministers' institutes, both in the North and in the South. His death occurred in February, 1894, at the age of eighty-five.

William Arnold Stevens, D. D., LL. D., son of Prof. John Stevens, was born in Granville in 1839, and graduated at Denison University in 1862. After a course of study in the Rochester Theological Seminary, a service of two years as classical tutor at Denison, and a year at Harvard as resident graduate, he became adjunct professor of Latin and Greek in Denison, and professor of Greek 1868-77, having spent a year and a half in study at Leipzig and Berlin, Germany. In 1877 he was chosen Trevor professor of biblical literature and New Testament exegesis in the theological seminary at Rochester, N. Y. Prof. A. U. Thresher, a graduate of Amherst College in 1865, was professor of rhetoric and English literature at Denison, 1867-92. Prof. L. E. Hicks, PH. D., was a graduate of Denison in 1868, having in the meantime served as lieutenant-colonel of Ohio volunteers in 1861-65. A year of special duty in natural sciences under Prof. Agassiz having been enjoyed, he became professor in that department at Denison, 1870-84. In 1891 he accepted the professorship of geology in the University of Nebraska. After three years of service there he received and accepted an ap-

pointment from the Missionary Union to Rangoon, Burma, for the organization of a college department in the Rangoon Theological Seminary. Prof. Charles Chandler, born in Pontiac, Mich., graduated in 1871 at the university of that State, and in 1874, after two years of service at Denison as classical tutor, became professor of Latin there. Having spent one year in Germany, 1891-92, he was in the latter year elected professor of Latin in the new University of Chicago.

Prof. R. S. Colwell, who became professor of the Greek language and literature at Denison in 1877, was a native of Massachusetts, and a graduate of Brown University in 1870. After a course of study at Newton, one year, 1875-76, was spent in Europe. In 1891 he received the degree of D. D. from Brown University. Prof. C. L. Herrick, was born in Minneapolis in 1858, and graduated at the Minnesota State University in 1880, becoming at once instructor there in botany and zoology. One year, 1881-82, was spent in Europe. Upon his return he was engaged during two years, 1883-85, upon the geological survey in Minnesota. Then, after three years' service in the University of Cincinnati, he became professor of biology at Denison. He was widely known as a contributor to scientific journals, and honored with memberships in numerous scientific associations. These are a few names among many deserving of special honor among Western educators as connected with Denison University.

Among Western educators of whom like special mention should be made, was Edward Olney, LL. D., during his later life professor of mathematics in the University of Michigan, but from 1853 to 1863, holding the same professorship at Kalamazoo. Born in Moreau, Saratoga Co., N. Y., in 1827, he began teaching at nineteen years of age, acquiring his own education very much in private study, prosecuted with singular industry and perseverance. In his connection with the institution at Kalamazoo he became widely and honorably known as a mathematician and an instructor, and after his acceptance of the professorship at Ann Arbor, achieved a national reputation as an author of mathematical works, ranking with the best then in use. In his own denomination, as a Baptist, he was greatly valued as a devout Christian man, earnest in many forms of service, especially in Sunday-schools. During four years, 1875-79, he served as president of the Michigan Baptist State Convention. His death, in the meridian of his life and usefulness, was widely lamented as a loss not only to the denomination but to American education.

Associated with Prof. Olney, and like minded with him in many things, was Professor Daniel Putnam. Descended from a genuine Puritan stock, a native of New Hampshire, born in 1824, Prof. Putnam fought his own way to an education, graduating at Dartmouth College in 1851, and at a later date pursuing post-graduate studies at Amherst.

Having gained for his wife the daughter of Eli B. Smith, D. D., for so many years president of the New Hampton Literary and Theological Institute, in New Hampshire, afterward removed to Fairfax, Va., he was for a time associated with him in the work of instruction, but in 1851 came to Michigan as professor of Latin in Kalamazoo College. After four years of service in this professorship, he became superintendent of schools in Kalamazoo, rendering important service in what had not before been attempted there, the organization of the schools in a working system. In 1865 he became again connected with the college, and upon the resignation of President J. M. Gregory served one year as the acting president. His subsequent educational service was as county superintendent of schools, and as principal of the State Normal School at Ypsilanti. Other spheres of service have been as mayor of Ypsilanti during two years, and as treasurer, subsequently as president, of the Michigan Baptist State Convention. Valuable works upon the theory and practice of teaching have come from his pen, including, "An Elementary Psychology," and a "Primer of Pedagogy"; also "Twenty-five Years with the Insane," suggested by his connection during many years with the institution at Ypsilanti for that class of unfortunates, as its chaplain.

The faculty of Franklin College, in 1894, gave to the divinity school at Chicago an accomplished

scholar and able teacher in the person of Prof. J. W. Moncrief, who had served many years at Franklin as professor of history. Remaining upon the list of capable teachers were eight others, among whom we name Rev. Columbus Hall, vice-president and professor of the Greek language and literature; Miss Rebecca Thompson, professor of mathematics, pure and applied; David A. Owens, A. M., professor of biology; Francis W. Brown, A. M., PH. D., professor of the Latin language and literature; Wellington B. Johnson, A. M., professor of chemistry and physics.

CHAPTER XIV

EDUCATION—THEOLOGICAL AND SECONDARY

I

DURING the early decades of the present century, Cincinnati was the most important commercial center of the West. In 1820 Chicago had not yet come into existence, St. Louis was a mere traders' settlement, and Louisville a modest town of some four thousand inhabitants. The traffic of the entire region drained by the Mississippi River and its tributaries was transported by water, and Cincinnati was practically the only market in which the surplus products of the South and West could be exchanged for Eastern and Northern manufactures. The application of steam to river navigation in the decade between 1820 and 1830 greatly strengthened and developed these natural advantages.¹

In these circumstances it was natural for those who had planted at this center the first Baptist church in the entire Northwest, had organized the first Association, the first State Convention, and the

¹ "Johns Hopkins University Studies in Historical and Political Science," Twelfth Series, I., II. "The Cincinnati Southern Railway, a Study in Municipal Activity," by J. H. Hollander, Fellow in Economics, Johns Hopkins University.

first Education Society, and had led the way in direct measures for creating institutions of higher learning, should feel the obligations of leadership in denominational enterprises in whatever the rapid development going forward under their eye might call for.

It was with a view to such responsibilities and opportunities that the general convention of Western Baptists held at Cincinnati, Nov. 6, 1833, was called. "It is believed to have been the first religious convention of a general character whose constituency crossed State lines, west of the Alleghanies."¹ The convention was held in the Sixth Street (now Ninth Street) Baptist Church. Of distinguished men present from the East may be named, Jonathan Going, Howard Malcolm, R. E. Pattison, Alfred Bennett, Heman Lincoln, Elisha Tucker, G. F. Davis, Henry Jackson, Jonathan Wade, missionary to Burma, then on a visit home. The presence of men like these, coming such distances, with means of travel such as they then were, clearly shows how important was felt to be all that concerned right use of opportunities in the rapidly developing West.

Of Western men present we find such names as John M. Peck, from Illinois; Lewis Morgan, Indiana; Hezekiah Johnson and John Stevens, Ohio; Silas Mercer Noel, Kentucky. Mr. Noel was made president of the convention and John Stevens and Henry Wingate, secretaries. The discussions of the

¹ Mr. Geo. E. Stevens, in the "Standard" of Jan. 25, 1891.

convention covered the whole ground of needful undertakings in occupancy of the Western field; home missions, ministerial education, religious journalism, Bible distribution, Sunday-schools, tract distribution, foreign missions, and in general the questions then in agitation between friends and opponents of all such forms of extra church enterprise. It seems to have been expected that the convention would be considerably more than just a single great gathering of representative men, a constitution being regularly adopted, with objects of the organization and terms of representative membership defined.

The result did not prove as anticipated. The convention mainly served, in the language of Mr. Stevens, as "the pioneer of Baptist deliberative bodies other than local churches in Central North America," and also, it may be added, for stimulus in Christian enterprise among Christian men. One more definite result, however, followed. The convention, among its several acts recommended that "steps be taken to establish a great central institution, exclusively theological, for the Baptist denomination in the valley of the Mississippi." That Cincinnati or its vicinity must be the most suitable point for locating such an institution it was natural to assume, in view of its central position at the time as indicated above. Nor, save for one element in the whole case, would such an educational enterprise as the one proposed have been other than most

promising. However subsequent events might have changed the outlook as regards the field north and west in "the valley of the Mississippi," it is easy to see what a commanding center of educational power the proposed institution might have been in all the States bordering on the Ohio, whether north or south of that noble stream. There seems no good reason why the institution actually planted, as we have now to recount, only for one unfortunate cause, should not to-day be one of the most prosperous and useful of Baptist ministerial schools, whether East or West.

Upon the adjournment of the convention, those under whose leadership it had been called took measures in seeking to realize one, at least, of its purposes. In 1835 the Western Education Society was formed as a preliminary. In the planting of the "central institution, exclusively theological," contemplated in the act of the convention, it was evidently proposed that Ohio and Kentucky should share. In this view the original site of the theological seminary was selected in what is now a central part of Covington in the latter State, directly opposite Cincinnati. Eight Baptists of Cincinnati purchased there a tract of land, three hundred and seventy acres in extent, much of it no doubt being intended for sale as endowment. The price paid was thirty-three thousand two hundred and fifty dollars. We find the names of the purchasers given as Ephraim Robins, John Stevens, Isaac Colby, S.

W. Lynd, J. B. Cook, Noble S. Johnson, Henry Miller, and Aaron G. Gano. A charter was obtained for the proposed seminary, under the name of the Western Baptist Theological Institute, the charter, as granted by the Legislature of Kentucky, bearing date February 5, 1840. A faculty was chosen, with R. E. Pattison, E. G. Robinson, and Ebenezer Dodge as the leading members.

Scarcely has any educational enterprise originated by Baptists been created under what might seem better auspices. The endowment in land, in the growth of the city where the institution had been planted, must have yielded in time a large result. The field from which to draw students and general support comprehended large districts on both sides of the river, whose demand for ministerial supply must keep pace with the material development. The men in charge of the work of instruction have since demonstrated, in the most conclusive way, what a great school must have grown up under their hands, had a united support been given them, and had the founders of the institution had no other interests in view than simply the work committed to their care.

The painful history which followed, due to one unhappy cause, need not here be traced in detail. So early as 1847 questions connected with slavery began to agitate and divide the Board of direction. Influences of the same general character as had al-

ready wrought division in the management of foreign and home missions were operative here also. The question mainly in agitation was whether the chief control in the institute should be in the hands of Northern or Southern men, the opposers or the up-holders of slavery. In 1847 a change in the charter was secured by Kentucky members of the Board, creating sixteen new trustees, and naming them in such a way as to secure for the Southern members an overwhelming majority. All the new appointees were citizens of Kentucky.

Against these proceedings members of the Board who had not been consulted regarding these amendments of the charter, and who now found themselves in a minority so disheartening, naturally revolted. When the new trustees, four of the former ones uniting with them, demanded possession of the property, this was refused them by the custodian. Suit was brought to compel him to deliver the property and the petition was granted. An appeal was then had to the Kentucky Court of Appeals, and by this court the decision of the lower court was reversed, the act of the legislature being declared unconstitutional and void.¹

The agitation growing out of these proceedings

¹ We are indebted for these particulars to Mr. George E. Stevens, of Cincinnati, who as son of Prof. John Stevens, active in the founding and early history of the institute, and as for many years conversant with denominational matters in Ohio and Kentucky, may be accepted as authority.

continued for a period of some six years. In 1853 a compromise was effected in which a division of the property and equipment of the institute was made. A part went to that section of the Board which represented the North, and was used by them in founding the Fairmount Theological Seminary on the Ohio side of the river. The other part, amounting to some forty-eight thousand dollars, was transferred to the college at Georgetown, Ky., for purposes of theological instruction, although under a management in some respects distinct from that of the college. The Fairmount Seminary failed of adequate support, and in a few years ceased to exist.

What we have described remained for many years the only educational enterprise, distinctively theological, undertaken by Baptists in the West. The founding of other institutions, however, had always in view the education of a ministry suited to the needs of the Western field. When Shurtleff College was thus planted, the school of Dr. John M. Peck at Rock Spring being transferred to Upper Alton and connected with it, the theological purpose was still in a general way kept in mind. A collegiate education would still be in so far a preparation for the ministry, and in urging the claims of the college this motive was always kept clearly in view. The same was true in regard to Franklin and Kalamazoo colleges, and the University of Chicago.

At Kalamazoo, however, more than this was, for

a time, attempted. In 1848 measures were entered upon for creating a distinctively theological department, so that the college should embrace faculties preparatory, collegiate, and theological. In 1850 Dr. J. A. B. Stone was appointed in conjunction with other duties, professor of biblical literature and theology. Rev. Samuel Graves, D. D., who upon completing his studies at Madison University in 1847, and serving the university one year as tutor in Greek, had in 1848 become pastor of the church in Ann Arbor, was in 1851 called to the chair of Greek in the college at Kalamazoo and of systematic theology in the seminary there. This professorship he held to the great satisfaction of those interested in the college and its work until 1859, a period of eight years. He then resigned to become pastor of the Baptist church in Norwich, Conn., ten years later of the Baptist church in Grand Rapids, Mich., becoming after years of eminent service the president of the theological seminary for the education of colored Baptist ministers in Atlanta, Ga. At the time of the retirement of Dr. Graves from his professorship at Kalamazoo, in 1859, it was judged not expedient to sustain this department longer, and it was accordingly discontinued.

About the time distinctively theological work was discontinued at Kalamazoo, it was formally taken up by Shurtleff College. Of this college Dr. Daniel Read was then the president, and through his in-

fluence the gift of thirty thousand dollars was received for the college from Mr. Elijah Gove, of Quincy, Ill. Upon this foundation a theological department was organized, with Dr. R. E. Pattison and Dr. E. C. Mitchell appointed as professors. After some eight years of service, 1862-70, these gentlemen became connected with the new theological seminary at Chicago. Dr. A. A. Kendrick having then become president of the college, the duties of professor of theology were attached to his chair. Dr. Justus Bulkley had already, in 1864, been called from his pastorate at Carrollton to the chair of church history and church polity. In 1875 Prof. J. C. C. Clarke became professor of biblical languages and interpretation.

The theological department at Shurtleff College has sent many valuable men into the ministry. From Kalamazoo, also, during the incumbency of Dr. Graves especially, highly important service in this direction was rendered. In these two institutions a deficiency in Western education which was more and more felt as the country developed, was supplied to the extent made possible by the resources and equipment at their command.

The initiative, as regards that work in theological education which subsequently found its center at Chicago, was taken by the Baptists of Wisconsin. The subject of education, not indeed as distinctively theological, but as having the interest of ministerial

provision well in view, was among those earliest taken in hand by denominational leaders in that State. As early as 1842, in fact, there was a meeting of delegates from churches of the Milwaukee Association, to consider the subject of establishing a theological institution. Such movements may have been in some sense premature, yet in another sense they were not, since there must always be initiation for any movement having important results in view, and steps of preparation, in what seems transient and inoperative, for that which is permanent.

In 1851 occurred what showed that the trend of denominational interest in this behalf was having a right direction, although the outcome was not as yet fully in sight. In the year named a convention was held at Beloit, in which appeared a representation that was significant of decided advancement as to educational policy, not only in Wisconsin, but in adjacent States. Mr. Nathaniel Crosby, of Janesville, was president of the Convention, and Rev. J. W. Fish, of Geneva, secretary. Among those present were two from the college at Kalamazoo, representing especially its theological department, President J. A. B. Stone and Prof. Samuel Graves. From Illinois came Rev. Ichabod Clark, of Rockford, Rev. Charles Hill Roe, of Belvidere, Rev. James Schofield, of Freeport, with his son, James V. Schofield, Rev. Lewis Raymond, of Chicago, Rev. A. J. Joslyn, of Elgin, Prof. S. S. Whitman, of Belvidere;

while Wisconsin was represented by such men as Rev. James Delany, Rev. E. L. Harris, Rev. P. Conrad, Rev. J. H. Dudley, and others like these active in creating the public sentiment of which this movement was the fruit.

The wise thought in the minds of those who had thus come together, was the establishment of an educational institution, adequate in scope to future as well as present demands, at some point that should be central to the several States of Wisconsin, Illinois, Iowa, and perhaps Michigan. The brethren representing the last-named State, Drs. Stone and Graves, naturally desired that the college at Kalamazoo should be accepted for this purpose. The proposal was entertained in a friendly spirit, but not being thought to meet all conditions of the case failed of adoption. They of Wisconsin appear to have favored Beloit as such a center; those of Illinois, Belvidere. Leaving these matters for a later decision, the convention appears to have contented itself with steps preliminary to the organization of a Northwestern Education Society, in which along with the States already named, Minnesota should be included. Such an organization was accordingly made, a constitution adopted, and a Board of directors chosen. Under this constitution Rev. Elisha Tucker, of Chicago, was elected president, Rev. Jirah D. Cole, also of Chicago, corresponding secretary, with L. W. Lawrence, of Belvidere, S. Haskell, of

Detroit, H. G. Weston, of Peoria, and O. J. Dearborn, of Janesville, members.

Results showed that the times were not yet ripe for what the organization of such a society contemplated. The question of location for the proposed institution was in the way of any united action. There seems indeed to have been no subsequent meeting of the society, although an address to the churches was issued by the directors, urging the importance of united action in this behalf. The form assumed by the educational interest in Wisconsin, of which that convention was a sign, will be noticed farther on in this record. The effort to secure co-operation on the part of adjoining States appears not to have been resumed.

The next convention having in view provision for theological education, although in this case distinctively such, was held in Chicago in 1860. It was called, not upon any widely concerted plan, although after a somewhat extended correspondence with persons interested. The three names signed to the call were W. W. Everts, J. B. Olcott, and J. A. Smith. The meeting was held in the First Baptist Church, Chicago. Although the attendance was small, it was resolved, nevertheless, to proceed with measures to secure the purpose in contemplation. The organization resolved upon was to have the name of the Baptist Theological Union for the Northwest. A committee was appointed to prepare

and report a constitution at another meeting to be held in the year following. In 1861 this meeting was held accordingly, with further preliminary steps taken. On this occasion the attendance was larger, but the movement did not take final shape until 1863. A constitution was then adopted, Hon. Richard S. Thomas being chosen president, Rev. Luther Stone secretary, and Edward Goodman treasurer. Circumstances, partly owing to the fact that the Civil War was prevailing, did not admit of rapid progress in developing what had thus been undertaken, and accordingly the charter of incorporation for the Baptist Theological Union, as organized, was not obtained until 1865, bearing date February 16, in that year.

The object of the organization so formed was the creation of a corporate body which should have in charge the founding and building of a theological seminary at Chicago. In a time of civil war, however, and while the University of Chicago, then recently founded, needed unhindered occupancy of the field for securing its own endowment, it was judged unwise to press the movement for a theological seminary, or to attempt more for the time being than what should be necessarily preliminary. Even when, in 1866, it was decided to begin a work of theological instruction at Chicago, no attempt was made to organize a faculty. Dr. Nathaniel Colver, then pastor of the Second Baptist Church, Chicago,

was invited to open a class for instruction in biblical theology, and Prof. J. C. C. Clarke, who had filled during one year the chair of Greek in the university, Prof. Mixer, its incumbent, being engaged in another department of university service, was associated with Dr. Colver, as teacher of New Testament Greek and interpretation. Under these instructors classes were organized with some twelve students and the work began. The expenses were chiefly met by personal friends of Dr. Colver at the East: W. W. Cook, Esq., of Whitehall, N. Y., and Messrs Barnes and Davis, of Burlington, Vt.

In May, 1867, an occasion of great interest occurred in Chicago—the meeting of the national Baptist anniversaries for that year. Great preparations had been made, and invitations sent abroad in a form to command a measure of attendance far beyond what is usual at such times. The city had already become famous for the rapidity of its early growth, while the new enterprises in education at a point so central and important invested both the place and the occasion with uncommon interest.

While the anniversaries were in session, opportunity was found for directing attention, in a way of public meetings with addresses, to the educational undertakings in Chicago, one of which, the university, had already been in progress during some ten years, with encouraging results, while the other, the theological seminary, was on the point of opening

with new and enlarged plans in view. Dr. Nathaniel Colver had accepted a position of service at Richmond, Va., in connection with the education of a ministry for the freedmen of the South. Prof. Clarke had become pastor of the Baptist church in Madison, Wis. Steps for the organization of a regular faculty had already been taken, and two of the chairs filled : G. W. Northrup, as professor of systematic theology and president, being already upon the ground, and Rev. J. B. Jackson, as professor of church history.

Dr. Northrup, born at Antwerp, Jefferson County, N. Y., had been educated at Williams College, Mass., under President Mark Hopkins, and at the Theological Seminary in Rochester, where Dr. E. G. Robinson was president. It is evidence of the reputation gained while yet a student, that immediately upon his graduation at Rochester, in 1857, he had been appointed instructor in church history in the seminary. Of qualification for service in other branches of advanced learning he had given proof on occasion of his graduation at Williams, having been chosen to deliver the metaphysical oration, probably the highest graduate honor in that college. Ten years of service in the full professorship of church history, to which he was soon advanced, established his reputation for learning and for superior ability as an instructor. It is said of him that probably better work in the department assigned

him has never been done in any theological seminary in this country. As a preacher, while supplying in connection with this service for a year and a half the pulpit of the First Baptist Church in Rochester, he had gained a place in the foremost ranks of the Baptist ministry. His acceptance of the presidency and professorship of theology in the new seminary was regarded as pledging the nascent institution to service of the highest class in ministerial training—a pledge which, in subsequent years, was amply redeemed.

Prof. Jackson, a native of Illinois, was a graduate of Shurtleff College and of the seminary at Rochester. Upon finishing his studies at the latter institution he had served for some time as pastor of the Baptist church in Albion, N. Y. As a pupil of Dr. Northrup he had won his esteem and his confidence, so that upon accepting the call to the new service at Chicago, Dr. Northrup fixed upon him as his choice for an associate in his work. In September, 1867, Rev. G. W. Warren, A. M., of Boston, was elected professor of Hebrew and exegesis, and on October 2nd of that year instruction began.

At the gathering in May of the year of which mention is made above, both the university and the seminary were represented in addresses by distinguished men, and in the presence of overflowing audiences. A glance at the names of those thus taking part is a suggestive reminder of the changes

which time has brought in the register of names prominent on occasions of the kind. As speaking for the university, we find Hon. W. B. Ogden, of Chicago, then president of the trustees, and who presided at this meeting; Dr. William Hague, Thomas Hoyne, Hon. J. W. Duncan, of Worcester, Mass.; Dr. G. S. Bailey, then superintendent of missions in Illinois; Hon. J. Y. Scammon, and Dr. Reuben Jeffrey, of Philadelphia, with a poem by Hon. Charles Thurber, of Brooklyn, N. Y. At the seminary gathering, Wm. Phelps, Esq., of New York, presiding, the addresses were by Dr. Northrup, J. G. Warren, D. D., then foreign secretary of the Missionary Union; Dr. Hague, Dr. George B. Ide, Dr. J. S. Backus, secretary of the Home Mission Society; Dr. Armitage, Dr. Eaton, of Madison University, and Rev. C. E. Hewitt, then of Michigan, at the date of this present writing financial secretary of the seminary, now the divinity school of the new university. Of all these whose spirited addresses testified to the fullness of life and power enjoyed by them, all save three have passed from the scene of human activity, and now live on earth only in deeds of service whose fruit never dies, and in words of wisdom and inspiration which become a part of the history they united to celebrate.

The seminary opened with a regular faculty, as we have said, in October, 1867. Subscriptions toward endowment had already been made testifying

to the interest felt in the new enterprise by influential men. Seven thousand five hundred dollars by Messrs. Cook, of Whitehall, N. Y., and Davis and Barnes, of Burlington, Vt., of whose substantial interest at the beginning under Dr. Colver our narrative already affords evidence; five thousand dollars each by Messrs. Jas. E. Tyler and C. B. Good-year, of Chicago; three thousand dollars by Mr. C. N. Holden, of Chicago; two thousand dollars by Mr. J. M. Van Osdell, and one thousand dollars each by Messrs. D. H. Sheldon and Charles H. Reed, both, like Mr. Van Osdell, of Chicago; five thousand dollars each by Mr. M. L. Pierce, of Lafayette, Ind., and James B. Colgate, of New York. Smaller amounts were also subscribed by members of the church in Evanston, aggregating three thousand five hundred dollars, with others whose names and the amounts have not been preserved, in the Second and the Indiana Avenue Churches.

The election of Dr. G. S. Bailey, as corresponding and financial secretary, secured for the seminary an executive officer whose service in subsequent years was of the utmost value. Dr. Bailey was a native of Pennsylvania, born in 1822. Studying at academies in that State and in Cazenovia, N. Y., he came to Oberlin College, Ohio, when about twenty years of age, and was there converted. Returning to his native place, Abington, Pa., he was there baptized October 16, 1842. After two or three years spent

in teaching, he was ordained in May, 1845, and in that year was married to Miss Sarah E. Bunnell, of Honesdale, Pa. Coming West in 1846, under appointment of the Home Mission Society, he served three years as pastor at Springfield, Ill., six years as pastor of the churches in Pekin and Fremont, jointly, six years at Metamora, and two at Morris. Having thus served seventeen years as an Illinois pastor, he became superintendent of missions for the State in 1863, and after four years of most valuable service accepted the post in connection with theological work at Chicago, of which we have made mention. This post he held from 1867 to 1875. During this period, as evidence of his efficiency in the service, the building so long occupied, begun in 1868, was erected at a cost of sixty-five thousand dollars, while the assets of the seminary had increased to one hundred and fifty thousand dollars. After pastorate at Pittston, Pa., Niles, Mich., and Ottumwa, Iowa, failure of health compelled removal to Pomona, California, in 1885, where he died after a lingering and painful illness, Sept. 28, 1891. The service of Dr. Bailey in connection with seminary work in Chicago is a very important part of its history. Of his work in the origination of ministers' institutes, we speak farther on in this chapter. He was for a time assisted in the agency work of the seminary by Rev. Thomas Allen, of Ohio, and Rev. William M. Haigh, of Illinois.

Dr. Bailey was succeeded in the secretaryship by Rev. T. W. Goodspeed, D. D. Dr. Goodspeed, born at Glens Falls, N. Y., in 1843, had studied at the University of Chicago, but graduated at Rochester, in the university and seminary there. His service as pastor, beginning with the North Baptist Church, Chicago, in 1866, was continued at the Vermont Street Baptist Church, Quincy, Ill., in a highly successful service of six years, then as associate pastor with his brother, Rev. E. J. Goodspeed, D. D., at the Second Baptist Church, Chicago, from 1872 to 1876, when he resigned to accept the secretaryship of the Theological Union and Seminary, that of the Northwestern Baptist Education Society being associated with this, in 1879. The removal of the seminary to Morgan Park, in 1877, was a most important measure of progress, and contributed to make Dr. Goodspeed's term of service a memorable one. Large accessions to the endowment were made, financial burdens removed, buildings erected, adding greatly to the equipment of the seminary, with most important accessions to the library. Dr. Goodspeed's connection with the movement for creating a new university at Chicago terminated his direct service in behalf of the seminary, although his co-operation in indirect but important ways has continued.

Returning to our notice of the work of instruction in the seminary, we have to speak of the retirement

from the chair of biblical literature and exegesis of Prof. Warren, and the choice of Prof. A. N. Arnold, D. D., to that chair, and of Dr. William Hague to that of homiletics, the latter serving at the same time as pastor of the University Place Baptist Church. In September, 1870, Prof. Jackson resigned, and Dr. Hague was compelled, by the state of his wife's health, to return East. Prof. E. C. Mitchell, D. D., of Shurtleff College, was then called to the chair of Hebrew and Old Testament literature, and Prof. R. E. Pattison, D. D., to that of biblical interpretation and history of doctrine. In 1874, Rev. T. J. Morgan, D. D., president of the Nebraska State Normal School, was elected professor of homiletics, serving as such until 1879, when he was chosen professor of church history, Rev. W. W. Everts, Jr., being made assistant professor in that department. In 1877 Prof. Arnold, having been compelled by failure of health to resign, Dr. J. R. Boise was called to fill his place, the seminary in the same year being removed to Morgan Park. In 1878, Prof. W. R. Harper came to the chair of Hebrew from Denison University, beginning thus his distinguished career as a Semitic scholar and teacher, and an organizer of new forms of work in education. In the year 1884, Dr. Morgan having resigned, Rev. A. J. Sage, D. D., was called from the pastorate of the First Baptist Church, in Hartford, Conn., to the chair of homiletics, associating with

this the pastorate of the Baptist church in Morgan Park. The double service proving too taxing, he resigned after two years, the work of the department being then assumed by the other professors. In 1881 Dr. E. B. Hulbert came from the pastorate of the Fourth Church, Chicago, to the chair in church history, which he has since filled with so much distinction, and which now is associated with his office as dean of the divinity school in the new University of Chicago. Special lectureships were in the later portion of the period here considered, held by Galusha Anderson, D. D., in homiletics and pastoral studies, and by J. A. Smith, D. D., in modern church history, comparative religion, and archæology.

The years between the dates of 1867, when the seminary opened, and 1892, when it became the divinity school of the new university, a full quarter of a century, constitute a period of great importance in ministerial and educational development among Western Baptists. In leading pulpits at the East as well as in the West, the seminary at Morgan Park was ably represented. The seminary, as a school of training for ministers, took rank with the best. Its finances were managed with great skill and prudence, avoiding the shoals such as those upon which the old university had been wrecked. The library had grown, in additions of the Hengstenburg and Ide collections, to some twenty-five thousand volumes,

and the assets of the seminary, all included, to not far from five hundred thousand dollars. These financial results were due to the devoted service rendered by the trustees, of which body, Mr. Edward Goodman, of the "Standard," became treasurer at the earliest organization of the Theological Union in 1863, remaining in the same office at the date of the present record, a period of full thirty years.

CHAPTER XV

EDUCATION—THEOLOGICAL AND SECONDARY

II

THE commencement of the Baptist Union Theological Seminary occurring in May, 1892, was an occasion memorable in this history. The institution had been in its new location fourteen years. Its removal from the city to this new and more attractive site had been regarded as a final one. Besides the building originally erected for dormitory and lecture-room purposes, a fireproof library had been built, and a handsome and commodious edifice also for lecture and chapel use, named Blake Hall, in honor of Mr. E. Nelson Blake, whose generous gift for the purpose had made its erection possible. Such a step as now became evidently the wise one had been at no time contemplated, and the proposal of it, at first, was something of a shock to associations in many minds almost sacred.

That the theological seminary, however, should be in close relations with the university was clearly a thing much to be desired. In this view a change of location for the seminary was in some sense a necessity, especially if the two institutions were to be-

come so associated as to have in any true sense one organic life in both. Morgan Park, besides, was clearly the most desirable of all locations near or in the city for the academy, whose foundation as a department of the university would be so important. The result of consultations upon the subject was a transfer of the seminary to the site selected for the university and its connection there with the university as its divinity school, a building for its use in direct connection with Cobb Hall, the main building of the university, being erected with money contributed for the purpose, one hundred thousand dollars in amount, by Mr. John D. Rockefeller.

At the commencement of the seminary noticed above, in May, 1892, this arrangement was consummated. The exercises on the occasion, took their form very much from this circumstance. In the presence of a large audience at the Baptist church, President Northrup, after an impressive address, conveyed to President W. R. Harper, who was present, the official functions which he had discharged with such masterly ability for a quarter of a century, and Dr. Harper, as president of the university, thus became the official head also of the seminary in its new character as divinity school of the university. In the evening of the same day, at the Auditorium in the city, an immense audience was addressed by Mr. Blake, as president of the university trustees; Dr. P. S. Henson, Dr. Wayland Hoyt,

and President A. W. Small, of Colby University, thus signalizing a creation of new relations highly important in the history of Western education.

In connection with this change of situation, additional changes took place also in official relations. Dr. Harper having now become president of the divinity school as a department of the university, President Northrup retained simply his functions as head professor of systematic theology, Prof. E. B. Hulbert became dean of the divinity school, and Prof. Ira M. Price, his department of Hebrew and Old Testament interpretation having been made a department in the graduate school of the university, became now associate professor of the Semitic languages and literature in the university.

Dr. Hulbert, while dean of the divinity school, retained his professorship of church history, which he had held at Morgan Park since 1881, a term of eleven years. A graduate of Union College, Schenectady, N. Y., in 1863, and of Hamilton Theological Seminary in 1865, he had before entering the new sphere of service filled important pastorates in St. Paul, San Francisco, and Chicago, while in his later functions proving himself a magnetic teacher and a man of rare executive energy and efficiency. Prof. Price had succeeded to the chair of Hebrew in the seminary left vacant in 1886 by the removal of Dr. Harper to Yale University. With a genius for acquisition in languages, he had shown himself

no less qualified as an instructor. The whole field of Semitic study was familiar to him, with like acquaintance also with other ancient literatures, and with those of modern languages. Two years had been spent by him in study at Leipzig, Germany, under Dr. Delitsch, his degree of Doctor of Philosophy being there acquired.

In these new arrangements thus consummated the property of the theological seminary at Morgan Park became the property of the University of Chicago, the entire assets, including grounds, buildings, library, and endowment, amounting to not far from five hundred thousand dollars. The Theological Union, by which organization the seminary had originally been founded, was continued in existence, with the divinity school still under its care, and with provisions of administration which guaranteed all rights of the denomination as to ultimate jurisdiction and loyalty to those forms of truth which to Baptists are so dear.

To some extent the planting of academies in these Western States had, in the forming of educational plans quite from the beginning, been regarded as a means to an end, rather than as an end in itself. This was partly due, no doubt, to the fact that what Baptists in these States most strongly felt as a need, in connection with other schools than such as the State provided, was an educated ministry. In this view they would naturally plan rather for a college,

or a theological seminary, than for an academy, save as this last might help toward one or the other of the former. Then it was often the case that among those who were laying educational plans in those days were men who themselves were educated, and who, looking to a distant future, would feel that such plans ought to have all the scope that could reasonably be given them. Added to these is one other thing which has had much to do in influencing educational policy over the whole Western field. Men interested in the growth of some young town, and ambitious to command for it as much of centralizing influence as possible, making offers of location or other inducements to those planning for some educational institution, anxious that the school planted there should have a name as commanding as possible, have been far more willing to give land or subscribe money for a college, or a university, than for an academy.

The real importance and value of the academy has thus been much undervalued by not a few of those interested in educational plans, and even where a more intelligent view of the subject obtained, it may often have seemed a necessity in the interest of some special end in this regard to concede the point where to contest might defeat the whole undertaking. Besides all this, as the general system of public schools has become more complete, especially as the high school curriculum has been en-

larged and the methods of teaching improved, the need of the academy has been less felt; in some instances, and of one such we shall have occasion for special mention in the course of this chapter, the high school has made the academy a practical impossibility.

In what we have here to record, we concern ourselves less with preparatory schools connected with colleges, than with institutions established distinctively as academies. Nor need we delay long over institutions already mentioned which so soon became colleges and universities, such as the Granville Literary and Theological Institute, in Ohio, the Franklin Baptist Manual Labor Institute, in Indiana, or the Kalamazoo Literary Institute, in Michigan. Academies, or secondary schools, distinctively as such, are our present subject.

Indiana has had a peculiar experience in this regard. President Stott has stated the matter so happily that we copy here what he sends us. Speaking of the time when the college at Franklin was in the stress of its severest ordeal, he says:

Franklin College, however, did not compass the whole effort of Indiana Baptists. Schools of the rank of academies were planted in several places. One at Ladoga, had a season of prosperity. The founders and supporters were such brethren as A. D. Billingsley, J. W. Hanna, and Rev. R. Davis. Rev. Gibbon Williams was principal for several years. He was succeeded by Rev. William

Hill and afterward by Rev. A. J. Vawter. A good location was secured and a good building put up. But *there was no endowment*, and at length it died. A somewhat similar effort was made at Crown Point, under the leadership of Rev. T. H. Ball. It had a temporary success. But *it had no endowment*, and it died. Another was started at College Hill, in Jefferson County. It was intended especially for colored youth, and was called Eleutherian College. It was founded and fostered by the Thompsons and the Cravens who had come from Ohio. Several changes were made in the details of the institution, but at last, as *it had no endowment*, it died. Another effort was made at Mitchell, with Rev. S. Burton and J. Howard as principals, but at last, as *it had no endowment*, it died. Still another was made at Huntington, with Deacon J. Kenower as principal patron; but the public high schools came, and as *it had no endowment*, it died. Much preliminary work was also done to establish the Western Female Seminary at Lafayette, but no instruction was ever begun. The most significant effort was made at Indianapolis, in the establishment of the Indianapolis Female Institute. It was begun in 1859 or 1860. It had such able and wise men in its management as Rev. Henry Day, D. D., E. C. Atkins, M. G. Clarke, D. D., Rev. E. W. Clark, and Deacon J. R. Osgood. Rev. C. W. Hewes was principal several years, and was succeeded by one of the best men in the country, Rev. Lucius Hayden, assisted by his wife. Among the teachers whose names come to mind were Miss Esther Boise, daughter of Dr. J. R. Boise, Miss Rosa Adams, afterward a missionary to Burma, and Miss R. J. Thompson, now professor of mathematics at Franklin College. Several hundred young women were in the seminary from first to last. But the *endowment was meagre—and it died.*

It is said that Mr. Atkins was able to save something from the wreck, and that whatever was saved went to the seminary at Morgan Park.

In Illinois the work distinctively academic, apart from that which was undertaken in connection with the founding of the new University of Chicago, has been in the direction of provision for the education of young women. Almira College, at Greenville, in Bond County, quite far south in the State, was for many years, from 1857 onward, a prosperous school under the principalship of Prof. J. B. White. Efforts were made to secure its adoption by the Baptist denomination in the State ; but these failing, it remained a private enterprise, passing ultimately into the hands of James P. Slade, A. M., for several years Superintendent of Public Instruction in the State of Illinois. Its service as a means of good culture in Southern Illinois was from the first, of great value.

The Mount Carroll Seminary, in the northern part of the State, was founded in 1852 by two ladies, graduates of the Albany, N. Y., Normal School, Miss F. A. Wood and Miss C. M. Gregory. They had come into the West that they might consecrate their lives to work in education where it was most needed, and chose for their location a spot central to a district agriculturally rich, with growing towns in the vicinity. The location was excellent, and under their admirable management, entirely as a private enterprise, the school rose to a front rank

among Western seminaries. After some years Miss Wood, having become the wife of Dr. Henry Shimer, purchased the interest of her associate, Miss Gregory, or Mrs. Lansing, as the wife of Rev. L. L. Lansing, and with Miss A. C. Joy as assistant principal, still carried on the school during many prosperous years. Ample buildings were erected, and the departments of a complete course of instruction for young women organized and carried on. In the year 1892 we find the value of the property, with all incumbrances deducted, placed at ninety-five thousand dollars.

In Ohio we find the academic work in close connection with that of the university. In 1832-33 Charles Sawyer, one of the members of the Baptist church in Granville, Ohio, where the Granville Theological and Literary Institute had just been established, erected two frame buildings, one for a schoolroom, the other for a boarding house, to be used for a school for girls. The wife of Rev. H. Gear, a home missionary agent, living in the village, was induced to take charge of the work of instruction, and the first year there were twenty-five young women in attendance. She was succeeded by a Mr. Poland and wife, of Massachusetts, who conducted the school for a short time, until Mrs. Poland's death. Various persons were engaged as teachers until 1839, Rev. Samuel Budd Swain being the last one. Then the buildings and grounds passed into

the hands of the Episcopalians, who had control of them until 1861.

In 1859, however, Rev. N. S. Burton, father of Prof. E. D. Burton of the University of Chicago, with his wife had started a Baptist school for girls, hearing the classes in the basement of the Baptist church. They were assisted in teaching by some of the professors in Denison University, and they graduated two classes. In 1861 Rev. Marsena Stone came to Granville, raised one thousand dollars in the church, and bought the buildings from the Episcopalians, and after improving them to a considerable extent, carried on the Young Ladies' Institute, which Mr. Burton then gave up. In 1868 Dr. Stone sold the property to Rev. Daniel Shepardson, who continued in charge of it until 1887, a period of nineteen years, when by his gift it was turned over to a Board of Trustees, representing the Baptists of Ohio, who accepted the grounds and buildings, raised an endowment of one hundred thousand dollars, and have since carried it on under the same general plan as that which governs Denison University, giving it the name of Shepardson College.

Granville Academy, in Granville, Ohio, was set apart as a separate school in 1887, since which time it has been under the charge of Prof. J. D. S. Riggs, its management being the Board of trustees of Denison University. From the first days of the college proper, there had been a preparatory school

attached, and this formed the basis of what is now the academy, the new arrangement having been made in order to magnify the college proper, and especially to allow separate discipline of the younger students. A building was erected especially for the academy by Mr. W. H. Doane, of Cincinnati, Ohio. Prof. Riggs had been connected with the old University of Chicago, and being in every way well fitted for his present position, the school has prospered under his care.

We have previously noted that Wisconsin Baptists were early awake to the need of an educational institution in their State, a convention being held in 1851, the result of which was the organization of a Northwestern Education Society. No definite action seems to have been taken by this society, yet it undoubtedly led to the movement in 1854 by the Board of the State Convention in organizing a Wisconsin Education Society for the purpose of establishing an institution of learning in the State. It was decided to offer the institution to the place bidding most liberally for it, and this resulted in its location at Beaver Dam, Wisconsin. Fox Lake also made a very generous offer, and as co-education was strenuously opposed by some, the Baptist Female College was founded in Fox Lake at about the same time with Wayland University in Beaver Dam. The resources of Baptists in the State at that day were clearly not sufficient for the maintenance of

two institutions, and the Fox Lake school, after some years, passed into the hands of the Congregationalists. In the winter of 1854-55 Wayland University was duly incorporated, and the cornerstone of the first building was laid July 4, 1855. The school opened September 19, 1855, with Rev. Benjamin Newall as president. Wayland Academy had, at the request of its trustees, been under the care of the University of Chicago, but it now became independent, and a heroic, though unsuccessful attempt was made to raise an endowment of one hundred thousand dollars. Its affairs were brightening, however, for on September 29, 1881, the Hon. Charles L. Colby, in a letter to Prof. Jewett, chairman of the executive committee, "proposed to give ten thousand dollars toward a fund of twenty thousand, to be called the 'Eli H. Salter Fund,' provided that within the next twelve months ten thousand dollars additional be given for the same purpose by the friends throughout the State." This amount was raised in the State through the faithful services of Prof. Jewett, Dr. A. F. Mason, and other earnest workers. The following year a special service was held in connection with the Convention to celebrate the event, which Mr. Colby himself attended, delivering a most impressive address on Christian Education. In 1890 an effort was made to raise thirty-two thousand five hundred dollars, for endowment, the National Baptist Education Society offering to

give seven thousand five hundred dollars, provided the sum of twenty-five thousand dollars was raised in the State. This endowment was completed January 1, 1892, largely through the effective labor of the financial secretary, Rev. L. G. Catchpole and those associated with him.

Since that time the progress of Wayland has been steady and progressive. Prof. Burchard is leading the institution to broader and higher achievements. The institution still maintains its high repute of complete and thorough scholarship. It has been brought into affiliation with the University of Chicago, thus enlarging the scope of its operations and privileges, while it still maintains its devotional spirit and its deep religious character, making it what its friends have always desired it to be, a center of Christian education.

CHAPTER XVI

JOURNALISM

IF one were to judge by what is expected of religious journals in later times, it might be to him matter for much surprise that in the earlier history of these States enterprises of that nature should have been deemed in any way practicable, or that when undertaken they should have held on their way so long. When Prof. John Stevens, of whom we have often had occasion to speak in previous pages, and who previous to his removal to the West had been at the head of an academy in Reading, Mass., began at Cincinnati the publication, in 1831, of the paper founded by him under the name of the "Baptist Weekly Journal of the Mississippi Valley," there were, we are told, in the whole of Ohio, only about ten thousand Baptists, "and a large portion of them were opposed to Sunday-schools, to missions, and to an educated ministry." Those holding such views were little likely to lend their aid in support of an enterprise in the hands of one known to be an enthusiastic advocate of them all. But there had been like undertakings antedating even this. We find mention made in the Minutes of the State Conven-

tion for 1828 and 1829, of the "Western Religious Magazine," conducted by Rev. Geo. C. Sedgwick; and again, on the abandonment of that enterprise for want of support, of a monthly entitled the "Western Miscellany," by the same editor, published, as the former had been, at Zanesville.

The enterprise headed by Mr. Stevens was evidently under the auspices of the State Convention. At the meeting held in May, 1831, we find that the following action was taken: "Inasmuch as we expect a weekly paper under the patronage of the Convention, to be circulated in July, therefore, *Resolved*, That we request the Board to instruct each missionary to obtain subscribers for said paper, and that we request our denomination to patronize it, and the Minutes of this session to be published in it, as well as in the 'Miscellany.'"

The first number of the paper, being that of which Prof. Stevens was the editor, bore date July 22, 1831. In the proceedings of the Convention at its session in May, 1832, we find a more extended entry, as follows, in a report of the committee on publication:

We learn from the publishing committee that the expenses of the "Journal" are as follows: The expenses of paper and the doing of the work of one year, \$1,976; to which add the editor's compensation and postage, office rent, agents, and other incidental expenses, and the whole will amount to not less than \$3,000. The

present number of subscribers reckoned good is 700. The average number of subscribers for the first year is 550, and the amount to be received from them, \$1,100. Before commencing the publication about \$1,100 was secured by a subscription by the publishing committee and others to meet the expenses, and the publishing committee became responsible for the deficiency, which is from \$800 to \$1,000. The expense of publishing the paper besides the income from subscribers has been nearly \$2,000, a burden insupportable to be borne by those who first came forward to assume the responsibility.

It is therefore urged that special exertions be made in behalf of "an object most highly deserving of the sacrifices which it is estimated will be required." It is recommended that the publishing committee allow the acting Board of the Convention twenty-five cents for each paying subscriber by them obtained ; also that an effort be made "to raise one thousand dollars in shares of ten dollars each, to be paid the whole or in part as shall be necessary, and to be paid in quarterly installments to the publishing committee."

These Minutes of proceedings are of real historical interest, as showing the estimate placed by those then in the lead of Western Baptist affairs upon stated means of communication among the churches, and of appeal in behalf of the common work and its necessities ; also, how strong the purpose was to make provision in this behalf in spite of fewness of

members and limited means. The paper as thus established under the editorship of Mr. Stevens, with Noble S. Johnson as publisher, during the seven years of its continuance, was all which had been hoped of it in the particulars named. We find the paper described as "a folio," twenty by thirteen inches to the page, and the subscription price two dollars in advance, or three dollars at the end of the year. It had in three years a subscription list of one thousand three hundred.

Soon after this beginning had been made, a paper called "The Cross" began publication at Frankfort, Ky., and in the course of a few years was combined with the "Journal," the name becoming "The Cross and Baptist Journal of the Mississippi Valley," the popular name being "The Cross and Journal," by which name it was known for a decade or more. It was hoped that the united paper would meet the wants of the Baptists of the great States bordering on the Ohio, and that by their support it would become self-supporting and effective. At that time the Baptists of Ohio numbered, according to the most careful census possible, about nine thousand eight hundred; those in Kentucky were more numerous, and those of Indiana and Illinois perhaps somewhat less so. In a short time, however, another paper was started in Kentucky, and the support of that State was gradually withdrawn from the "Cross and Journal." About the same time the lines began

to be drawn between the "missionary" and the "anti-missionary" Baptists, the latter being in some sections the majority and expelling the "missionary" churches from their Associations. "The Cross and Journal" was true to the missionary idea, and strongly supported the Baptist Triennial Convention in its foreign mission work, and the American Baptist Home Mission Society in its home mission work, whether in Ohio or farther West.

After a service of seven years, during which time the paper continued to be published in Cincinnati, Mr. Stevens resigned the editorial management and accepted the chair of intellectual and moral philosophy in Granville College, and the paper was transferred to Rev. George Cole, who soon after removed it to Columbus, the capital of the State. At that time there seemed to be a disposition to draw a line, corresponding with what was known as the "National Road," between the northern and southern sections of the State, and it was thought that if published at Columbus it could more fully command the confidence and the support of both sections. This proved to be true, and the building of railroads and other things tended to unify interests and to bring the denomination into more thorough sympathy. Soon after the removal to Columbus, Mr. Cole, the proprietor and publisher, associated with himself as editor, Rev. David A. Randall, and this arrangement continued till April 16, 1847, when

Mr. Cole transferred his interest to Mr. Randall and Mr. J. L. Bachelder, who became joint proprietors and editors, and changed the name to "The Western Christian Journal," the first issue under the new title bearing the date above given. December 21, 1849, Mr. Randall retired and Mr. Bachelder became sole editor and proprietor.

It was about this time that there was abroad a conviction that too many papers were seeking the patronage of the denomination, and that the "Christian Messenger," which had been for six years published at Indianapolis, Ind., ought to be united with the "Western Christian." A conference was held of persons not directly interested in either paper, one of them being the founder of the "Messenger," and it was agreed that the union should be effected, if possible. Both papers were dragging out a precarious existence, and it was hoped that by the union of the two and their removal to Cincinnati, both States could be served and great gain secured. The union was soon after effected, and the first issue of "The Journal and Messenger" was dated December 21, 1849. Immediately after the office of publication was removed to Cincinnati, where it has ever since remained. Mr. Bachelder continued to be the editor and proprietor until 1856, when some of the more prominent Baptists of the State began to feel that something ought to be done to make it more efficient and increase its circulation. It was

found that Mr. Bachelder was willing to sell, and a stock company was formed and incorporated (the capital stock being placed at ten thousand dollars) for the purpose of buying the paper and putting it under other management. The articles of incorporation bear date May 9, 1856. The name of the company was "The Central Baptist Press Company." Mr. Cole was recalled to the editorship and management, and for twenty years the paper was published under the auspices and ownership of the same company. Mr. Cole continued to be the editor and manager until 1864, when Rev. T. J. Melish was elected to succeed him. Soon after Rev. J. R. Stone, of Fort Wayne, Ind., became "corresponding editor for Indiana," a position which he continued to hold until 1874.

During all these years the growth had been slow. Hardly would the paper get on "a paying basis" when some adverse influence would set in, either a want of sympathy with the management, or the starting of another paper, and there would be a positive and imperiling loss. In January, 1872, Rev. John R. Baumes, then a pastor in Springfield, O., succeeded to the editorship and management. After a few weeks he called to his assistance Rev. W. N. Wyeth, then a pastor in Ohio, and in August of the next year, a small paper, called "The Baptist Missionary," published at Evansville, Ind., was merged into the "Journal and Messenger"; Mr. Wyeth

went to Indianapolis and opened an office, and from that time the paper was published simultaneously at Cincinnati and Indianapolis. In 1874 Dr. Stone's name as "corresponding editor for Indiana" was dropped, and that of Mr. Wyeth was inserted as editor, conjointly with that of Mr. Baumes.

In July, 1876, Rev. George William Lasher, d. d., purchased all the stock of the Central Baptist Press Company and became sole proprietor, while Dr. Wyeth continued to serve as editor, with his office at Indianapolis. In 1883 Dr. Wyeth was removed from Indianapolis to Cincinnati, though a publication office was still retained in the former city. In 1887 Rev. Grover Pease Osborne purchased a half interest in the paper, and, removing from Toledo, Ohio, where he was then pastor, became associated in the editorial and business management. In 1888 Dr. Wyeth closed his connection with the paper and removed to Philadelphia. Messrs. Lasher and Osborne applied themselves vigorously to the improvement of the paper in every department and with flattering assurances of success from its friends.

Previous to entrance upon this new form of service, Dr. Lasher had filled important positions in other spheres. His first pastorate, after graduation from college and seminary, was with the Baptist church in Norwalk, Conn. After service for six months as chaplain of a Connecticut regiment, in 1861, resign-

ing this position he reentered the pastorate, serving in Haverhill, Mass., and Trenton, N. J., and from 1872 to 1875 as corresponding secretary of the New York Baptist Education Society. Rev. Grover Pease Osborne, his associate from the year 1887 onward, son of Rev. David Osborne, was born in Trumansburg, N. Y., in 1847. The father, at the date of our present writing, is still living at Grand Rapids, Mich. The son was educated at Kalamazoo College and the Theological Seminary at Chicago, and for several years was in the pastorate. The "Journal and Messenger" in the hands of these gentlemen has taken and held a high position in American religious journalism; pronounced and positive in tone upon all great questions, and with a literary character commanding it warmly to the favor of cultivated people.

The history of Baptist journalism in Indiana is to a considerable extent connected with that in other States. Mention has already been made of the "Messenger," which ultimately became united with the paper in Ohio. It was begun in Madison, Ind., by Rev. E. D. Owen, in 1843, and in 1846 was removed to Indianapolis, from there passing to Cincinnati for its new career under other auspices. For some years Rev. A. R. Hinckley, pastor at Franklin, served as associate editor of the "Baptist Banner and Pioneer," published at Louisville, Ky. We are informed also that Hon. Jesse L. Holman for several

years held a like relation with the "Baptist Advocate" at Cincinnati. In what ways the State interests were represented by associate editors of the Ohio paper, located at Indianapolis, has already been mentioned.

At the commencement of Franklin College, in June, 1856, it was resolved by the brethren who met there, to make an effort to establish a paper at Indianapolis. The name chosen at the time was the "Indiana Recorder," but the name was almost immediately changed to the "Witness." Rev. M. G. Clarke, for many years prominent in the Baptist ministry of the East, came to Indianapolis especially with a purpose to conduct the paper so founded. Calling soon to his aid Rev. E. W. Clarke, now a missionary in Assam, jointly with him Mr. Clarke continued the publication until 1867, when the "Witness" was merged in the paper at Chicago, then called the "Christian Times," Rev. M. G. Clarke himself accepting the position of financial secretary of the university there.

The effort to sustain a paper specially for Indiana was not renewed until the year 1881. In that year Rev. G. H. Elgin, pastor of the North Baptist Church, Indianapolis, calling to his aid Mr. U. H. Chaille, began the publication of the "Indiana Baptist." During nine years, from 1881 to 1890, Mr. Elgin and Mr. Chaille conducted the paper—a handsome sheet, compact in matter, edited with ex-

cellent skill and in an admirable spirit. The death of Mr. Elgin in 1890, while a loss keenly felt in many ways, was especially so in this journalistic enterprise which, owing to the severe labor and many sacrifices made imperative, with other service necessarily added, had greatly overtaxed his strength. Soon after his death a joint-stock company was formed, and with Mr. Chaille as business manager and Rev. D. R. McGregor as editor, the paper was continued, with its high character for journalistic excellence fully maintained and with highly valued service to the denomination in the State.

The Baptists of Michigan, like those in other States, were early in the field of religious journalism. At the first anniversary of the State Convention, held in 1837, we find the following resolution adopted : "That the Board of this Convention take into consideration the expediency of publishing a semi-weekly or monthly paper under the patronage of this Convention, and publish such paper when in their judgment it is called for and can be sustained." Some correspondence was had with conductors of the "*Baptist Register*," published in Utica, N. Y., under a proposition from them to supply the State with the needed organ, with a percentage of subscriptions in the State to be given to the Board of the Convention for its missionary work. Pending action upon this proposition, and through other causes of delay, action in the matter was in a state

of suspension until the anniversary of the Convention held at Edwardsburg in 1841, when it was decided to enter immediately upon steps preparatory to the desired publication, Rev. A. Ten Brook, and Messrs. R. C. Smith and S. M. Kendrick being appointed as a publishing committee. It was directed that the name of the paper be "The Michigan Christian Herald," and the place of publication, Detroit. In July of the following year the first number appeared, with Rev. A. Ten Brook as editor, and the gentlemen associated with him under appointment by the Convention as publishing committee. It was an eight-page paper of three columns, nine and one-half inches long, to the page. The next issue was in March following, and every month thereafter during the year, except that two numbers were published in November, making twelve numbers for the year. We are told that the three editorials in the first number were upon the following subjects: "The State of Morals and Religion in Detroit," "Prophecy," and the "Study of the Scriptures." There was also a sermon upon "The Design of the Lord's Supper."¹

It is evident that the denomination in Michigan entered with much heartiness into the support of the enterprise. In July, 1843, Mr. R. C. Smith, for

¹ For much of our material upon Baptist journalism in Michigan, we are indebted to a paper upon that subject read by Rev. J. S. Boyden at the Michigan Semi-Centennial in 1886.

the publishing committee, reports a subscription list of one thousand four hundred and fifty-three, and when the Convention met in the autumn of that year this number had increased to one thousand five hundred and twenty-four. In the year named the total membership in the State was seven thousand eight hundred and fifty-six, so that the constituency of the paper stood at very nearly one-fourth of the entire membership of the churches.

Mr. Ten Brook being at the time pastor of the church in Detroit, continued as editor during three years, Rev. Miles Sandford being associate editor. Upon the removal of Mr. Ten Brook to Ann Arbor, as professor in the State University there, Mr. Sanford remained in sole editorial charge. With the first number for 1845, the paper appeared as a weekly, Mr. R. C. Smith continuing his active service in promoting the circulation. In the second number of the year it printed a list of eighty-nine agents for the paper—a fact which, while it proves the interest felt in promoting its circulation, accounts also for its success in that regard. The receipts, indeed, exceeded the cost of publication, so that although the paper had been enlarged, and its expense increased, it yielded to the Convention in 1845 a net surplus of three hundred and seventy-three dollars. In 1846 Rev. James Inglis, pastor of the church in Detroit, became the editor, the circulation having increased to two thousand three hundred. The

paper was then sold by the Convention to Mr. O. S. Gulley, of Detroit, who had up to this time been its printer. Mr. Gulley, upon becoming proprietor, engaging "to pay into the treasury of the Convention a percentage on all subscriptions above a fixed number, and to enlarge the paper when it should have three thousand subscribers."

An important era in Michigan Baptist journalism was reached in the year 1848, when Rev. Marvin Allen became proprietor of the paper, and Rev. G. W. Harris its editor. Mr. Allen, born at Fabius, N. Y., in 1800, had studied at Hamilton and had served some years as pastor in his native State, when in 1837 he came to Michigan as pastor at Adrian, being in 1844 called to a like service at Ann Arbor. His health failing he was compelled to leave the pastorate, and entered the service of the State Convention as its general agent. In the year named, 1848, he became proprietor and publisher of the Baptist paper at Detroit, so continuing until his death in 1861. His name is held in gratitude and high honor in Michigan Baptist history. Rev. G. W. Harris was also a native of the State of New York, born at Nassau, Livingston County, in 1813. He took his collegiate and theological course at Hamilton, graduating finally in 1842, and being ordained at Pittsfield, Mass., in 1843. The year following he removed to Michigan, becoming pastor at Jackson in that State. Accepting the editorship

of the paper at Detroit in 1848, he continued in that service fifteen years, until 1863, resigning it in that year and from that time forward having his home in Battle Creek.

The "Michigan Christian Herald" as conducted by these two able men and earnest Christians, held a high place in the Baptist journalism of the country. Its circulation, although never very large, still reached to a considerable extent to other States, and was valued by those who had other reasons for appreciating it besides its excellent service as the Baptist organ for the State. Following the death of Mr. Allen and the retirement of Mr. Harris, the current of prosperity appears to have materially changed. The paper was removed to Kalamazoo, and there for a while was published by Messrs. Olney and Huntington, Prof. E. Anderson being associated in the editorial work. In 1864 the proprietors became Messrs. Olney and Curtiss, Rev. E. Curtiss taking the sole responsibility of the publication, "not from choice, but to keep faith with the denomination." Other changes of proprietorship occurred until the year 1867, when Rev. J. A. Clark and Mr. J. P. Cadman being in charge, arrangements were by them made with the proprietors of the "Christian Times and Witness," at Chicago, for consolidation with that paper, which thereupon, took the name of "The Standard."

The history of Baptist journalism in Michigan

from that date to the present is thus briefly summarized by Dr. Haskell :

Michigan owes much to Rev. Luther H. Trowbridge, with Mrs. Trowbridge as an equal editor, for their re-establishment and maintenance of the "Christian Herald." When it was suspended as a State publication, Mr. Trowbridge had left his successful pastorate at Three Rivers at the call of Kalamazoo College to take its financial agency. Feeling the need of an organ through which to speak directly to the churches, he published for a time the "Torchlight." But soon the call voiced itself to him and wife to put their property and their service upon the chances of reissuing from Detroit the full-sized "Christian Herald." As to their property risk, their friends feared for them. But with their own mutual hard work and economical living in the office, they carried the enterprise safely to themselves and satisfactorily to patrons, until favoring providences brought them to an easier independence.

In Illinois, Baptist journalism has been from the beginning wholly a matter of private enterprise; in decided contrast with the journalism of Ohio and Michigan. This too may in part account for the considerable amount of vicissitude, notably in the history during some eleven years, from 1842 to 1853. Other causes help to explain the fact of four undertakings in this direction, previous to that in the year last named, which has been continuous during the forty-two years till the date of our present narrative.

We might, indeed, add still another to the number of newspaper enterprises in the Baptist interest begun in Illinois and afterward abandoned. In 1828 Dr. J. M. Peck, who had been for a time associate editor, representing Illinois, with Dr. John L. Waller, of the "Banner and Pioneer," of Louisville, Ky., established a paper of his own at Rock Spring, naming it the "Western Pioneer and Baptist." This, however, was of short continuance, and there is little to record of its history.

The next attempt of the kind was made at Chicago, Rev. C. B. Smith commencing there, with the first number dated September 20, 1842, a paper named "The Northwestern Baptist." It was to appear "once in two weeks," the subscription price being one dollar per year. Apart from the fact that at so early a date a field sufficient to yield support even to an enterprise inaugurated upon a plan so economical could scarcely be hoped for, the paper at Chicago found itself at the outset in an atmosphere of controversy likely to become embarrassing. The anti-slavery agitation was growing more and more active in the West as well as in the East. The editor found it difficult to meet the views of both radicals and conservatives in his management of the paper. Complaints were made, especially by the former, that free discussion of the subject of slavery, more particularly in its aspects as connected with missionary policy, was not allowed. A paying con-

stituency for the paper could not be built up under these conditions. The editor depended for his personal support upon his salary as pastor, first of the First Baptist Church, then of the Tabernacle Church, founded by him. When at the end of two or three years, he resigned the latter charge and left Chicago, his paper, as a natural result, ceased to exist.

Not far from this time, in 1845, Rev. Alvin Bailey had commenced the publication of a Baptist paper in Jacksonville, under the name of the "Western Star." Coming to Illinois very soon after his ordination, he first opened a school at Upper Alton, then for a time served as pastor the Baptist church at Alton City, subsequently was pastor at Carrollton, and at the date of beginning his newspaper enterprise, was pastor at Jacksonville.

"To his paper," says Gen. Mason Brayman, "he gave unrequited labor for some two years. Like all his work the 'Star' was conservative, helpful, and in its degree efficient. But, like many other ventures of its kind, it was not a success, and it was, with its good will and subscription list, transferred to the struggling denominational paper at Chicago." This "struggling denominational paper at Chicago" had now become the "Watchman of the Prairies," owned and edited by Rev. Luther Stone. This paper, however, had a competitor already in the field, "The Western Christian," founded in the same year, 1845, as Mr. Bailey's paper, "The

Western Star." A joint-stock company was formed as its basis, with, as mentioned on a former page, Rev. A. J. Joslyn, Rev. J. E. Ambrose, and Rev. Spencer Carr, of Racine, for leaders in the enterprise. Rev. Warham Walker, from Western New York, however, soon became the editor, and the paper published at Elgin and representing the Free Mission movement described earlier in this history, gained a considerable circulation in Northern Illinois and Wisconsin. At the end of some three years "The Western Christian" was removed to New York City, and there united in the same Free Mission interest with the "American Baptist."

Illinois and Wisconsin had now become a field for the paper at Chicago. Dividing questions, however, were in the way of anything like a united support. Mr. Stone had been, while "The Western Christian" was in process of publication, very decided in his opposition to the views of missionary policy in its relation to slavery advocated in that paper, and now found those who had shared those views wholly indisposed to give him their support. Mr. Stone had, after graduating at Brown University and at Newton, deliberately chosen the West for his field of labor. Immediately upon his ordination, in 1843, he had come upon the Western field, and engaged in active service, mostly itinerant and at his own charges, until the year 1847, when he began the issue of the paper at Chicago.

Gen. Brayman has appropriately characterized Mr. Stone's enterprise as a "struggling" one. Many things were against him. He persevered, however, gaining for his paper a considerable circulation. After six years, a proposal being made to him by Rev. J. C. Burroughs, who had become pastor of the First Baptist Church of Chicago, to purchase his paper, with its subscription list, he accepted the proposal as made, Rev. H. G. Weston, of Peoria, and Rev. A. J. Joslyn, of Elgin, becoming associated with Mr. Burroughs in the temporary management of the paper, which had been suspended for a short time and now became really a new one, with a new name, "The Christian Times." This arrangement was consummated in 1853, the publication of the paper under its new auspices beginning in August of that year. Mr. Stone's residence continued to be in Chicago, where he interested himself much in denominational affairs, being one of the original trustees of the Baptist Theological Union founded in that city and its first secretary.

The time had come when Baptist journalistic enterprise at Chicago might enter upon a new career with a better outlook. That rapid growth of the city which has eventuated in what is now seen had already begun. A question long pending as to the point at which intercommunication, commerce, educational, and other influence, should center was rapidly approaching decision. Those who now under-

took the responsibilities of journalism in behalf of the denomination, not only in Illinois, but over the entire Northwestern field, were indeed to depend wholly upon their own resources, with neither State Convention nor any other form of helpful organization to lend its support. But they came to their charge at a time when a sense of need as to efficient journalistic service was very strongly felt; at a time too, when a conciliatory policy on the part of the paper was sure to be appreciated and to win friends in its behalf. The vast region to which it was to look for a constituency was rapidly filling up, although much of it was yet a wilderness, or a wide-stretching prairie with only here and there the rude home of the venturesome pioneer. It was felt, however, that year by year the mighty empire beyond the river must be dotted with towns and cities, and the journalistic field, with Chicago as its center, reach the great Western mountains, and perhaps the shores of the far Pacific itself.

Those who undertook this service for the denomination at their own proper risk, were as yet untried in journalism, save in the case of one of them, except such experience as had been gained in occasional newspaper correspondence. Rev. Leroy Church, who supplied funds for beginning the new enterprise, had come from the pastorate of the Baptist church in Hudson, N. Y. His first pastorate, at Schenectady, N. Y., beginning immediately upon his graduation,

had lasted until 1845, in which year his pastorate at Hudson was entered upon, continuing until his coming to Chicago in 1853. His associate, the writer of this history, was a few years younger, having been born at Ticonderoga, N. Y., in 1819. Graduating at Union College, Schenectady, in 1843, after a year of service as principal of the academy in what was then East Bennington, Vt., he entered the ministry as pastor of the Baptist church in North Bennington ; after five years there, accepting a call to the pastorate of the First Baptist Church in Rochester, N. Y., and leaving that post of service in November, 1853, to join Mr. Church at Chicago.

The proprietorship of the paper was at first held by the two parties named, and the editorial work was shared between them. After some six months, however, Rev. J. F. Childs, then pastor in Lockport, Ill., became associate proprietor with Mr. Church, the other member of the firm, the present writer, devoting himself entirely to editorial work, with such added service as the exigencies of the enterprise might make needful, Mr. Church still sharing the responsibilities of that department. At the time when those who had inaugurated this virtually new enterprise and whose names are given above, transferred the charge of it to their successors, Mr. Edward Goodman, a young man recently from England, was already engaged in seeking to extend its circulation, traveling extensively in that

behalf in Southern Illinois and in Iowa. Mr. Childs, after a brief period of connection with the paper, preferring the pastorate, Mr. Goodman succeeded him in the proprietorship, and so began that influential connection with the paper which has continued until the present time. Mr. Goodman was born at Clipstone, Northamptonshire, England, in 1830. He became a Christian in 1846, and was baptized at the age of sixteen. Determining to make for himself a career in America, he came to this country and to Chicago in 1852, where he became almost at once associated with the new journalistic enterprise in the manner described above.

With Mr. Church and Mr. Goodman as proprietors, and their associate giving his time chiefly to editorial work, the paper, as "*The Christian Times*," was presented to the denomination of the Northwest as a candidate for confidence and support. It entered heartily into measures for promoting the interests of the denomination in the several States and Territories where churches were being planted, Associations and State organizations formed, with educational institutions planned and begun. Many matters on this field were still in controversy. The slavery question was steadily growing in the intensity of its bearing upon national and all other interests. Bible revision was in the field as a cause of division, sectional and State interests had to be conciliated, with meanwhile the natural competition of

papers in the East and South as a constant obstacle to increasing circulation. The paper, nevertheless, although with no other support than that furnished by itself, held on its way, demanding much of sacrifice on the part of those conducting it, but rewarding them in the steady growth of its constituency, and the evidence of usefulness in many lines of journalistic service.

It was perhaps natural that both in the earlier and the later period of the history we here especially record, other papers should be established in different parts of the field, either as State organs, or as representing views of brethren especially interested in some phase of controversy. It was thus mainly in the interest of Bible revision, while that question was still pending, as represented in the American Bible Union, that "The Illinois Baptist" was established at Bloomington, by Rev. H. J. Eddy. After some years of continuance this enterprise was abandoned, and the paper united with the paper at Chicago. In Southern Illinois other like ventures were entered upon from time to time in the course of years, one of them, "The Baptist Banner," in the hands of Rev. W. P. Throgmorton, attaining to a considerable circulation, with a very decided influence over the field of its circulation in behalf of a strong view of fundamental Baptist principle. The paper was finally united with that at St. Louis, Mr. Throgmorton himself becoming pastor at Louisiana, Mo.

The chief events in the way of consolidation of papers established as State organs, or for other purposes, were these which follow: "The Witness" at Indianapolis, established by Rev. M. G. Clarke, as mentioned above, at which time the name "Christian Times" was changed to that of "Christian Times and Witness"; "The Michigan Christian Herald," as also previously mentioned, the name of the consolidated paper then becoming that which it has since retained, "The Standard"; "The Ensign," established much later at Minneapolis, and ably conducted for several years by Rev. Lemuel Moss, D. D. In 1893 this paper also was united with "The Standard." A paper at Topeka, Kansas, named "The Western Baptist," and another named "The Chronicle," at Kansas City, Kansas, held for some years a limited field in Kansas and contiguous States. These, also, finding that changed conditions in the maintenance of newspapers, and other causes, were against them, in the end were discontinued; "The Chronicle" being sold to "The Central Baptist" of St. Louis, while the other paper named transferred its list to "The Standard," under arrangement to that effect with its editor, Rev. L. H. Holt.

In the year 1875 an important change was made in the proprietorship of the paper, involving also, for a time, change in the associate editorship. In that year the proprietary interest of Mr. Church in the paper

was purchased by Rev. J. S. Dickerson, D. D., who became also associate editor. His deeply lamented death, in the year following, removed from the field of Baptist journalism one from whom much had been expected in that service, both because of his unusual adaptations to such service, and because of a record already made in it as associated with Dr. M. B. Anderson in "The New York Recorder" in 1850, and later in connection with the Philadelphia "Christian Chronicle." In 1861 he became pastor of the Second Baptist Church in Wilmington, Del., rendering important service during the war in connection with the Christian Commission. In 1865 he was called to the Fourth Avenue Baptist Church, Pittsburgh, Pa., and in 1870 to the South Baptist Church, Boston; coming from that charge to Chicago in 1875. His health was already in a decline, and after less than a year of connection with the paper he died in May, 1876, his loss being keenly felt by a wide circle of admirers and friends.

The second wife of Dr. Dickerson was Miss Emma R. Richardson, daughter of Prof. J. H. Richardson, so long professor of Latin at Hamilton, and afterward in the University of Rochester. Dr. Dickerson's proprietorship in "The Standard," upon his death, passed to his widow, his son, Mr. J. Spencer Dickerson, becoming, after a few years, a third proprietor, the proprietors all sharing actively with the editor in conducting the paper in its several de-

partments. In 1893 Mr. J. S. Dickerson accepted the position of managing editor of the "Graphic," an illustrated paper in Chicago, and after two years took the same position on "The Baptist Union," though still retaining his proprietary interest in "The Standard." In May, 1895, he became managing editor of "The Standard."

Mr. Church, at the time his interest in the paper was transferred in the manner described, had held his connection with it during twenty-two years, a critical period in its history. His service had been in all departments of it, with much time given also to travel in its interest, and attendance upon State and local meetings far and wide throughout the West. It had been a thorough consecration of means and time and talent to a service highly important to the denomination, with the gratifying consciousness of having shared with others in placing the paper upon what might be hoped to be an enduring basis; and this with no aid from any public source whatever, other than that which came in the growing numbers of its constituency.

Of those sharing in the work of the paper we may name Mr. James O. Brayman, a valued worker in its editorial department during many years, and up to the very time of his death: Dr. William C. Richards, yielding like aid in editorial work during a brief period; Mr. B. F. Jacobs, by whom, first of all, the Sunday-school lessons were furnished, "The

Standard" leading the way in that form of publication as among all religious weeklies throughout the country. Mr. Jacobs was followed in the same department under successive arrangements to that effect by Dr. W. R. Harper, Prof. R. S. Colwell, of Denison University, Rev. J. M. Coon, and Rev. J. W. Weddell. Mr. Weddell had been connected with "The Standard" aiding in editorial work and in other ways since 1881.

In August, 1893, the fortieth anniversary of the paper and of the connection with it of two of its conductors, took place. The occasion was improved by friends of the paper in various testimonials, in the form of correspondence, of kindly appreciation and fellowship, more especially on the part of not a few who had been friends and supporters from the time of its earliest beginning.

Two other Baptist publications in Chicago should be mentioned in this connection: the "Baptist Union," in the interest of the young people's societies, edited by F. L. Wilkins, D. D., Secretary of the American Baptist Young Peoples Union, and the "Tidings," organ of the Women's Baptist Home Mission Society. The former had been purchased as the "Young Peoples' Union," its name being changed later to that given above. Ably conducted from its inception it was an important instrument of service in behalf of the movement, to promote which it had been established. "The Tidings" conducted

by Miss M. G. Burdette, was from nearly the first years of the society, a swift-winged messenger of news and of appeal in behalf of the society's gracious mission, far and wide over the West, and to no small extent in the East.

This record of Baptist journalism at Chicago, as its center, would be incomplete without mention of enterprises undertaken in periodical literature with a special character by Dr. William R. Harper. Dr. Harper came to the theological seminary at Morgan Park in 1879, from Denison University, where he had served as principal of the preparatory department, although with the reputation of remarkable qualification for service as instructor in the Semitic languages and literature, gained especially while a student at Yale University. A few years after entering upon his work at Morgan Park as professor of Hebrew and the cognate languages, he embarked in those enterprises for promoting interest in the study of these languages which in due time gained for him, while yet a young man, a distinguished name among Semitic scholars, both in America and in Europe. One, as the earliest of these enterprises, was the establishment at Morgan Park of "The Hebrew Student," later "The Old Testament Student," a monthly magazine which in time became "The Old and New Testament Student," and upon the connection of the seminary with the University of Chicago, the "Biblical World," issued by the Uni-

versity Press, with Dr. Harper still as its editor. Not long after "The Old Testament Student" had become well established, Dr. Harper began the "Hebraica," a quarterly, in the interest of Semitic study in its most advanced forms, its editor, Dr. Harper, having the co-operation in conducting it of distinguished scholars alike in America and in Europe. This, also, was continued at the University of Chicago under the same editorship. Both publications, while Dr. Harper was professor at Yale University, following his resignation at Morgan Park, had been published at New Haven, the transfer being from that point to Chicago.

It may be proper, also, to name in connection with this general subject other periodicals issued at the University Press, though secular in character: "The University Extension World," "The Journal of Geology," "The Journal of Political Economy," —the last two being, the one a quarterly and the other a bi-monthly, and "The Journal of Sociology," also a quarterly, all conducted with remarkable ability. To these may be added the "University Weekly," conducted by students.

CHAPTER XVII

THE LATER HISTORY

A TIMELY and useful organization in which all the five States included in our history participated was the Baptist Ministers' Aid Society, at first incorporated in 1885 under the laws of the State of Indiana. The need of such a provision had come to be very strongly felt. In States like these during whose earlier history ministerial support had been more or less as a matter of necessity, quite inadequate in numerous instances, as indeed is always too much the case, it could not fail to happen that the need of such a society would be emphasized by facts appealing strongly alike to sympathy and to the sense of justice.

In the summer of the year named above, a meeting of brethren from several of the States occurred at Logansport, Ind., Rev. H. L. Stetson being at the time the pastor there. At this meeting steps were taken toward an organization in aid of ministers incapacitated for service by age or other causes, the enterprise being there fully decided upon and a committee appointed to ascertain where the most eligible site for a ministers' home might be found.

Meetings of this committee were held at Laporte, Ind., in Chicago, and in Detroit. The last named occurred in the summer of 1886. At this meeting it was learned that the trustees of Fenton Seminary, located at Fenton, Mich., were considering the subject of a tender of the property of that institution for the purpose in contemplation. A visit to Fenton was sufficient to make the fact clear that no site for such a home could be more desirable. The tender was made and gladly accepted; the property including eleven acres of ground, to which citizens of Fenton added nine more, making twenty in all.

In January, 1887, the Ministers' Aid Society was reorganized under the laws of the State of Michigan, with the following-named officers: President, Rev. H. L. Stetson, Logansport, Ind.; vice-president, D. A. Waterman, Esq., of Detroit; recording secretary, Rev. C. W. Barber, Fenton; corresponding secretary, Rev. B. F. Cavins, Peru, Ind.; treasurer, J. E. Howard, Esq., Detroit; auditor, H. B. Latourette, Fenton.

Rev. E. L. Scofield, D. D., for some years connected with a similar enterprise near New York City, had interested himself much in what was thus undertaken in behalf of the aged and infirm ministry of the West, and for a time represented the society with encouraging success in bringing its claims to the attention of the churches. In January, 1888, Dr. Scofield having resigned, Rev. A. E. Mather,

D. D., was chosen financial secretary and general manager of the home, a position which, at the date of our history, he still occupies.

The story of the work under his care is an interesting one. The home was opened in October, 1888. During the years since elapsing, twenty-five persons have been received and cared for as inmates. The society has also given either entire or partial support to one hundred and forty-four persons outside the home. Seven acres of land, additional to what was received in donation have been purchased, so that the home now has a farm of twenty-seven acres, the value of the property being estimated at \$50,000. The society has received into its treasury an aggregate of about \$80,000, of which \$15,000 constitutes an endowment fund. The expenditures in buildings, furnishing, and maintaining the home and supporting beneficiaries, or in the entire work of the society, have been \$64,300.

It was a fortunate thing for the enterprise that Dr. Mather, so soon after its inception, was found available as leader and executive officer. He had been long identified with Western interests, the family to which he belonged having removed to Michigan from St. Lawrence County, N. Y., in 1836. His service in the ministry began at Mount Clemens, Mich., in 1851, and was continued at Romeo, Pontiac, and later at Caro and Portland with excellent fruit following. During ten years,

from 1866 onward, he served as district secretary of the Home Mission Society, and otherwise had been one of the most active men in the State, having assisted at the dedication of more than fifty houses of worship. The executive ability made evident in these several spheres of service, found opportunity for signal success in a position where wisdom, tact, and efficient sympathy were qualities so indispensable.

The society of whose opening history we make this brief record, comprehending in its field the five States with which our narrative is chiefly concerned, supplied a most fitting supplement to other forms of State organization. It represented an interest common to them all, and afforded opportunity for joint care of a class of faithful laborers too often neglected, if not forgotten, in those late years of life when the effects of toil and self-sacrifice and hardship are felt in a way to make "the fellowship of suffering" a reality to them, and a just ground of appeal to those whom they have served long and well.

It is not possible to speak definitely of the work of Baptists in charitable lines, for they are often associated so closely with other denominations. Wherever charitable institutions exist, members of Baptist churches are found upon their Boards and actively engaged in promoting their interests. Such a work distinctively Baptist has, however, within a few

years been begun in Chicago, that of the Baptist Hospital. The first president of its board was Col. W. G. Bentley, who was succeeded by Rev. H. A. Delano, D. D., and in 1895 Rev. L. H. Austin was elected to this position, with A. C. Cowperthwaite, M. D., as superintendent of the hospital, and E. E. Vaughan, M. D., president of the training school for nurses. Besides the Board of directors, there is a Board of lady managers, of which Mrs. L. Brockway is the secretary. Interest in this hospital is constantly increasing, and it will soon be located in permanent and commodious quarters, as the building formerly occupied by the theological seminary has been leased by the Theological Union to the hospital management for a term of years. Twelve thousand dollars has been expended in refitting the building and making it perfectly adapted to the needs of a hospital. We may also here mention the very recent establishment of a Baptist Orphanage, under the care of Rev. E. L. Schofield, at Downer's Grove, a suburb of Chicago.

Belonging also to the later history on this field is the origination of that unique form of service which may be designated as Baptist chapel car evangelism. In the year 1889 Rev. Wayland Hoyt, D. D., and his brother, Mr. Colgate Hoyt, of New York, the latter connected with the management of the Wisconsin Central Railway, were riding upon the branch of that road which connected Duluth with St. Paul.

The conversation of the two brothers turned much upon the religious destitution of that portion of the far Northwest opened up to population by such railroads as the Wisconsin Central and the Northern Pacific. Difficulties in the way of reaching with religious instruction the nascent communities along these lines of road, were referred to with the fact that even where religious work had been begun, it was almost inevitably, in the circumstances, transient and evanescent. Mention having been made of a recent effort by the Roman Catholic archbishop in that quarter to carry on work by means of a "cathedral car," which, however, had proved abortive, Dr. Hoyt suddenly turned to his brother with the proposal that he, with other men of wealth, friends of his, and engaged in like interests, should put it in the power of the Baptists to institute a similar method for a truer evangelism. The suggestion was entertained with much favor and some details of the undertaking discussed.

While the origination of this method of frontier work is to be held due to the two men thus named, its success, under a marked divine blessing, has been made sure by the enterprising zeal of the Publication Society in availing itself of such an opportunity, and the self-devotion and self-sacrifice of those in charge.

Returning again to the history of church growth, it will be remembered that in a former chapter, the

later history was given of churches in Cincinnati and Chicago. At this point some indication of denominational growth in other cities will be appropriate, so far as it can be seen in numbers as they now stand. Representative figures only can of course be given. Beginning upon the eastern border, the impulse toward larger growth in Detroit would seem to have been felt about 1860, when the Woodward Avenue Church was organized. The First Church had held the ground during the interval of thirty-three years since its own organization in 1827, a second church being formed in 1838. The long-continued and fruitful pastorate of Rev. Z. Grenell, D. D., crowned a succession of faithful men, among whom we find Dr. Nathaniel Colver, Rev. C. K. Colver, Rev. John Mathews, and others. The Woodward Avenue Church, brilliantly led during many years by its late pastor, Dr. C. R. Henderson, now of the University of Chicago, and its present one, Rev. D. D. MacLaurin, is, like the First Church, known among the foremost churches in the West. From 1878 the Twelfth Street Church, its present pastor Rev. W. H. Stedman; Eighteenth Street, from 1877, Rev. T. B. Caldwell, pastor; Clinton Avenue, 1880, its pastor Rev. S. A. Beaman; Warren Avenue, 1887, with Rev. John Mathews, as first pastor; The North, 1888, with Rev. R. E. Manning; Scolton Avenue, Rev. W. A. Rupert; these, with two German churches, First and

Second, dating respectively from 1864 and 1884, and one Negro, the Shiloh, represent Baptist growth in the beautiful city where they exist. They number, including two of the German nationality, thirteen working churches, with a membership of not far from three thousand.

Those familiar with Baptist history in Milwaukee for many years find reason for much rejoicing over the record made in that city during the last quarter of a century. Milwaukee has at our present date six English-speaking churches, with two German, and a total membership of one thousand two hundred and twenty-nine. The pastors in 1894 were: at the First Church, F. Evans, D. D., its membership three hundred; at the Tabernacle, Rev. E. W. White, membership three hundred and thirty-four; South, Rev. W. A. McKillop, three hundred and two; Fifth, Rev. Herman Burns, one hundred and seventy-eight; Immanuel, Rev. W. M. Corkery, sixty; Bay View, Rev. C. M. Brodie, fifty-five; the First German Church, Rev. J. W. Merkel, pastor, two hundred and eighty-six; and the Second, Rev. Benj. Otto, pastor, two hundred and one.

The First Church has, in the course of its history, built three houses of worship, the present one during the long and able ministry there of Rev. W. P. Hellings, D. D., at this present date pastor of the First Church in Omaha. Earlier pastors had been, Dr. M. G. Hodge, 1878-81, failure of health com-

pelling his resignation, A. F. Mason, D. D., and dating much farther back, Drs. Fyfe and Piper. Of pastors who have been conspicuous leaders of Baptist enterprise in Milwaukee should be named, Dr. J. D. Herr, first pastor of the Tabernacle, and Rev. D. W. Hulbert, for many years at the South Church, next at Wauwatosa.

From an early time Indianapolis has been favored with energetic and capable men in Baptist leadership. Some names of such have already been given. An important date in the history of the First Church is that of 1861, when Rev. H. Day, D. D., became pastor. The present excellent house of worship was built during his ministry there, and in all ways the work under his leadership had signal advancement. "During the darkest of war times," writes Dr. Stott, "his church met in the Masonic Hall. At the close of the war he led his church to undertake a building. It was by far the best house in Indianapolis at the time. It moved other denominations to erect better houses, and Baptist churches throughout the State felt the same impulse." The later pastorate of H. C. Mabie, D. D., is also deserving of conspicuous mention. Perhaps the earliest steps toward active enlistment of young people in Christian service, at least on this field, was his organization of his own younger members as a "Yoke-Fellows Society," the example, under his inspiration, being followed by other churches in the State and

elsewhere. This movement antedates the Christian Endeavor and should not be left out of view when the history of one of the most significant chapters in modern evangelism comes to be written. The succession of capable men in the Indianapolis First Church ends at the date of the present record in the incumbency of Rev. W. F. Taylor, whose removal to Seattle, Washington, occurred in the summer of 1894.

Incidents in the later educational history of these States should be given as we close. At Franklin College, Indiana, the commencement for 1894 gained especial interest from the fact that with the college year then closing, President Stott completed twenty-five years of incumbency in the position so held. The "History of Twenty-five Years" given by him on the occasion interested greatly the large audience assembled to hear him. The class graduating at the college was the largest in its history, numbering thirty, with nine from the preparatory department.

The commencement at Denison University in June, 1894, was made an occasion of even unwonted enthusiasm by the dedication of two new buildings presented to the university by generous benefactors: the Science Hall, costing forty thousand dollars, by Mr. E. J. Barney, of Dayton, and the Doane Academy Building, presented by Mr. W. H. Doane, of Cincinnati. The address on occasion of the former dedication was by Prof. J. J. Stevenson, of

the University of Chicago, and the latter by President William R. Harper, whose career as an educator had begun as principal of the Preparatory Department at Denison. In connection with the opening of the Science Hall, the work of the university in science was reorganized upon an enlarged basis, with four professors to give to it their whole time.

The commencement for 1894 at Kalamazoo College also afforded, in the interest shown and in the character of the exercises, much of satisfaction to friends of the college present. The baccalaureate sermon was by Rev. S. Haskell, D. D., the address before the alumni by Prof. Stuart, of Lake Forest University, Ill., for several years a professor in the Old University of Chicago, and the address to the students by Prof. B. S. Terry, of the present University of Chicago.

At the 1894 commencement of Shurtleff College, the president, Adin A. Kendrick, D. D., closed an incumbency of twenty-two years by presenting his resignation to the Board of trustees. Dr. Kendrick, a graduate of Middlebury College, in Vermont, after a theological course at Rochester, following a brief period of occupation as a lawyer, which profession had at first been chosen, held important pastorates at Chicago and St. Louis, entering upon service as President of Shurtleff College in 1872. It is significant of the spirit in which his administration had been conducted, that during the whole period of

his presidency there had been no instance of a divided vote on any question in the Board of trustees. The college during his incumbency had made constant and marked progress, as indicated on a former page in this history. His resignation was accepted with great reluctance, and only after urgent effort to induce its recall.

A successor was found in Principal A. K. De Blois, PH. D., of the St. Martin's Seminary, in New Brunswick. He came to his new duties with the highest testimonials from leading educators and with auspices in all ways most encouraging. Another important change in the faculty was the election of P. L. M. Castle, son of the late Prof. C. L. Castle, as principal of the College Academy.

The great event as connected with the Summer Convocation, 1894, at the University of Chicago, was the dedication of the Ryerson Physical Laboratory. This stately building, erected at a cost of two hundred and seventy-five thousand dollars, was on this occasion presented to the university by the munificent donor, Mr. Martin A. Ryerson, of Chicago, president of the Board of trustees, in memory of his deceased father. The presentation address was by Mr. Ryerson, President Harper following in response, and accepting the generous gift in behalf of the university. The Convocation address, by Prof. Michelson, of the University, having for its subject, "Some of the Objects and Methods of Physical

Science," was a further recognition of the value of the gift. The provision of another million dollars, based on conditional offers of Mr. John D. Rockefeller and Mr. Ryerson, the condition being, after most strenuous and persevering effort, successfully met, stimulated still further the enthusiasm of the occasion. This addition to the resources of the university was announced as for supply of apparatus and other equipment. It raises the entire assets of university to the amount of not far from eight million dollars.

One note of sadness mingled with the general rejoicing of the occasion, announcement of the death of Ezekiel G. Robinson, D. D., Professor of Christian Ethics, and of Rev. B. F. Simpson, Assistant Professor of Theology. We quote from the Convocation Statement of the president: "The history of the year's work, otherwise a most joyous one, has been saddened at its very close by the death of two members of the university staff. One, our oldest professor, a man who for half a century had done valiant service in the cause of truth and education; the other, one of our younger men, just entering upon a career of the greatest promise. Both were ordained ministers and preachers of exceptional power. In both cases the fatal disease had been at work for some time, although at the end, the departure was so sudden as to be a shock to every one. Both had entirely finished the work of the year.

The lives of these two men have entered into the spirit of the institution. Professor Robinson brought to us the best work of his life. His presence, during these two years, was a constant source of inspiration and helpfulness."

A few months later, Dr. James Robinson Boise, the beloved scholar and teacher, entered into rest. In a memorial address, Dr. Galusha Anderson said with eloquent truth: "His earthly work is done, well done. Yet his influence continues. He being dead yet speaketh. The things that are seen and heard and felt are temporal—they cease to be; but the things that no eye sees, nor ear hears, nor imagination paints, are eternal—they never cease to be. God is not seen, he is eternal. The influence which goes forth from a good man and his work is not discerned by the eye nor the ear, but it is undying." With these brief tributes to the memory of dear brethren, we bring our narrative to a close. The workers die, but the work remains.

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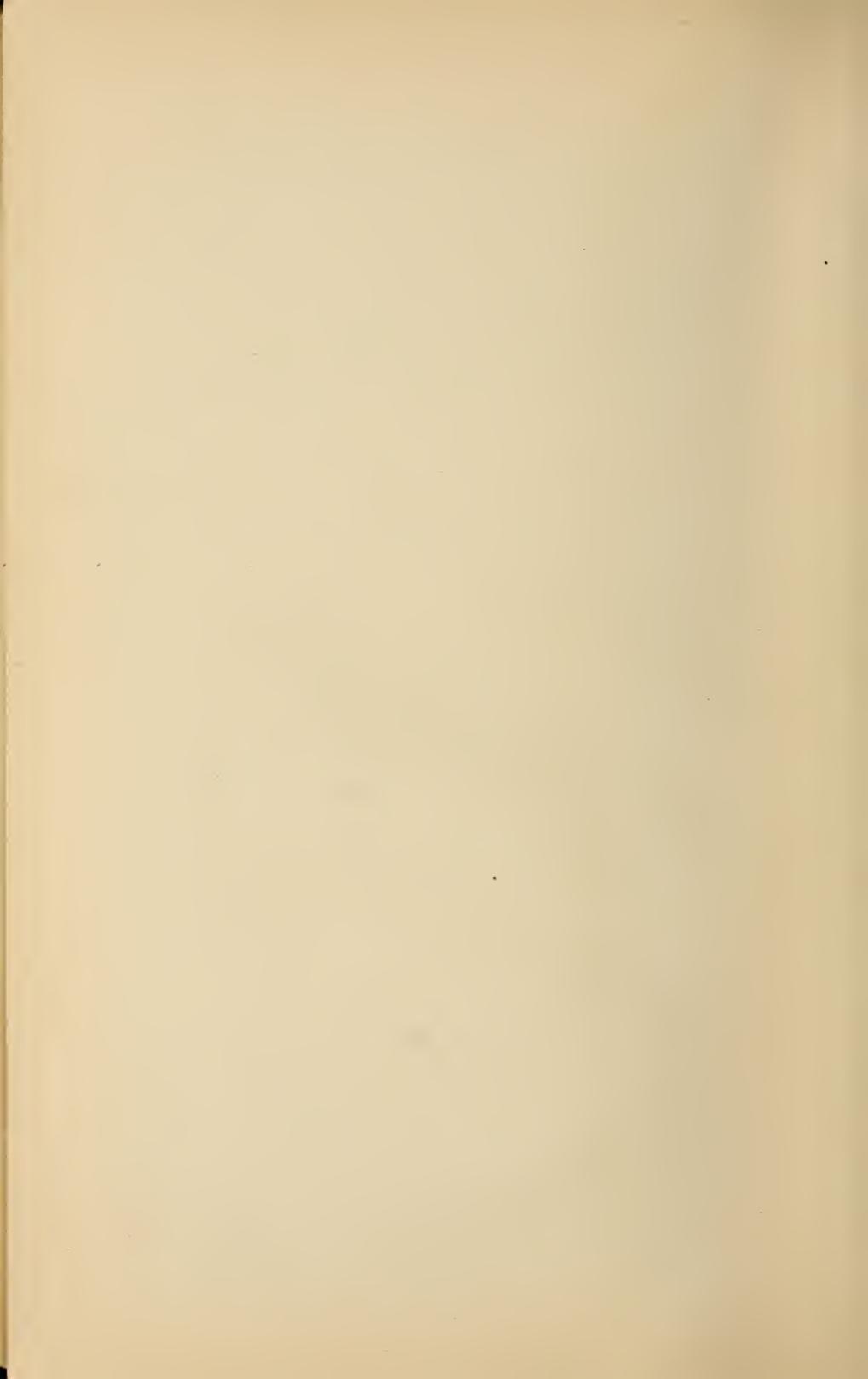
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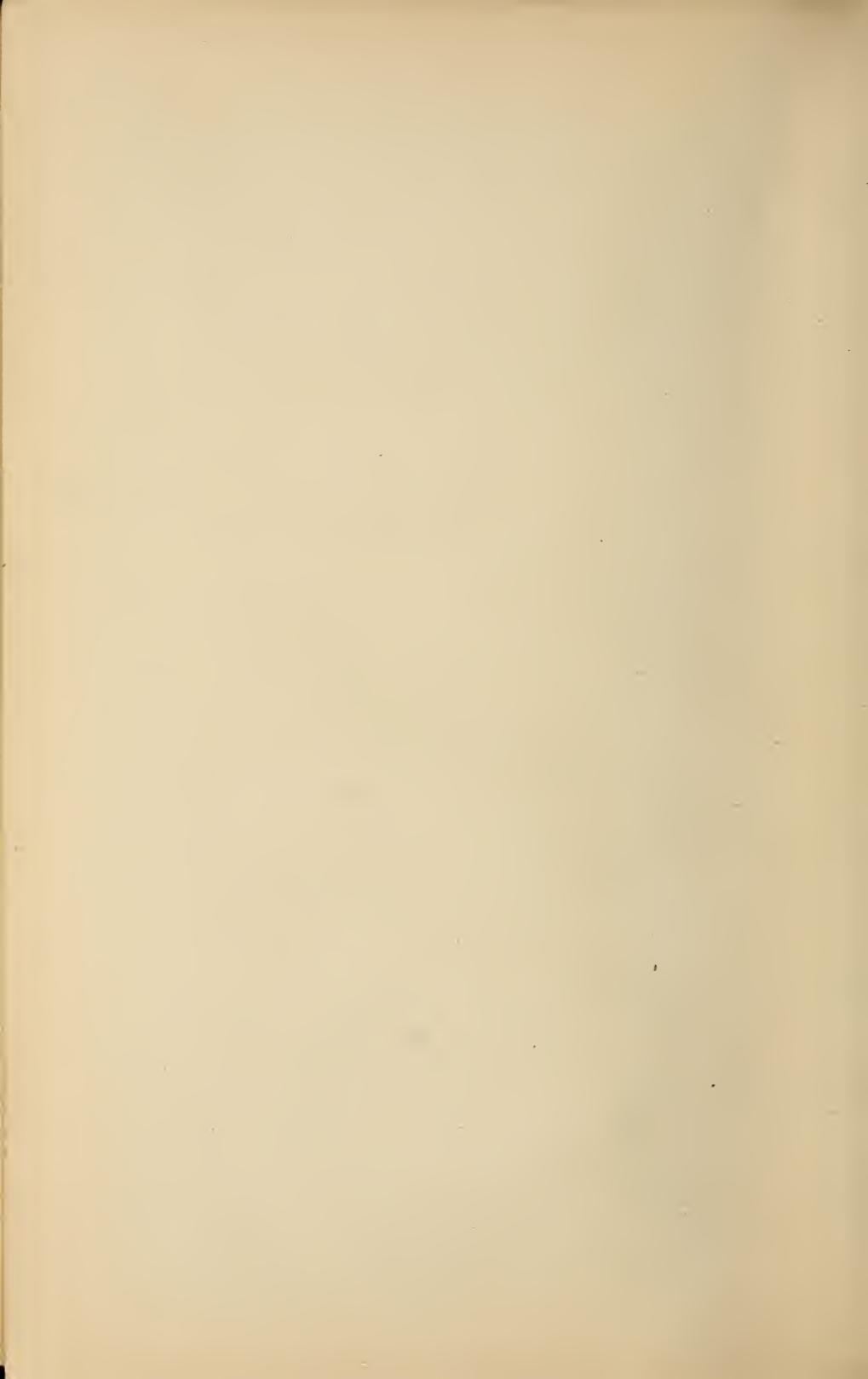
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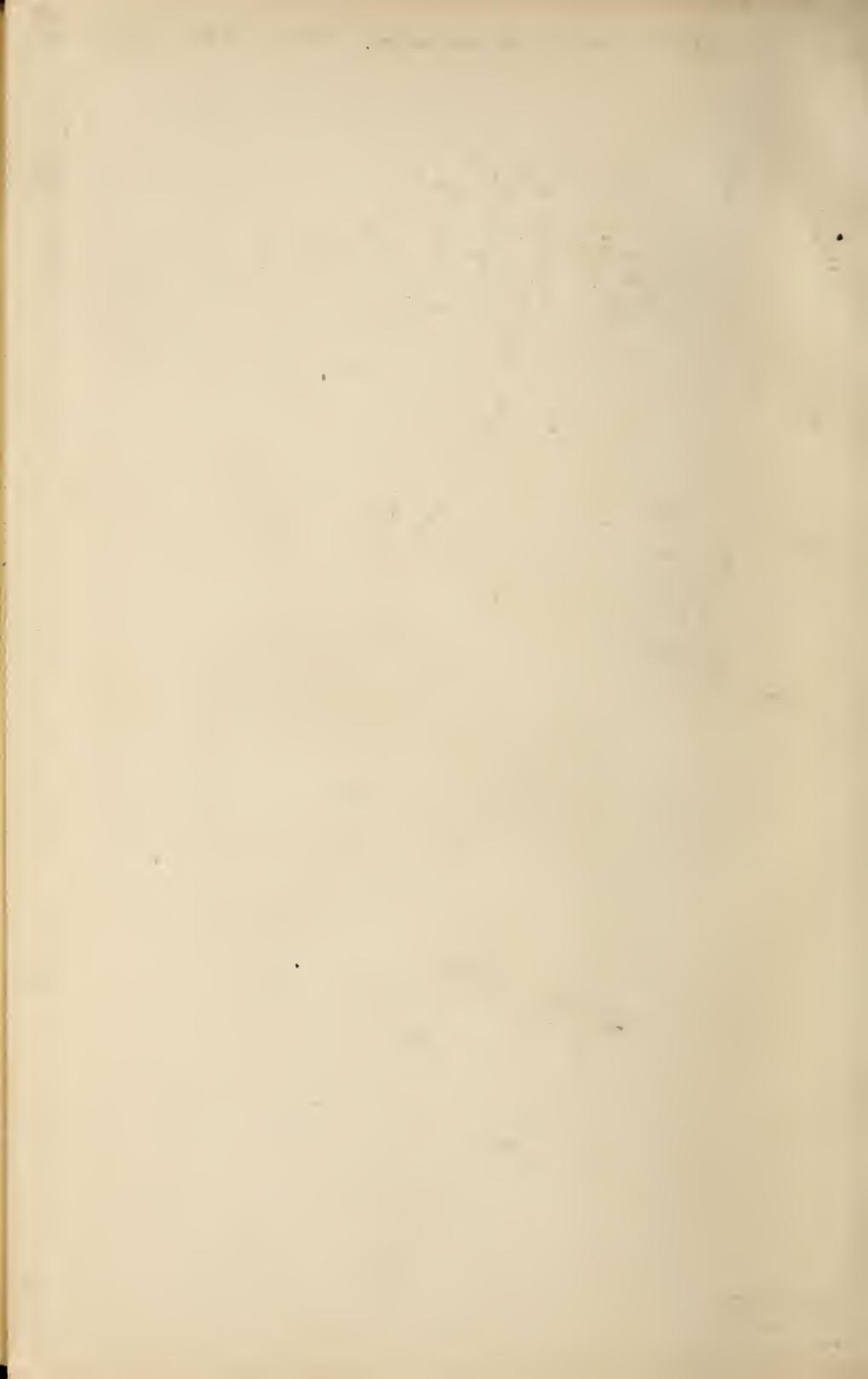
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